MYSTERIES AND REVELATIONS.

OR,

The Explication and Application of severall Extra-essentiall and borrowed Names, Allusions, and Metaphors in the Scripture.

BY

RALPH VENNING.

Mark 4. 11.

Unto you *it is given to know the* Mysteries *of the* Kingdom *of God; but unto them which are* without *all things are done in* Parables.

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To the Reverend my much

Honoured Friend,

Mr. GEORGE HUGHES, Preacher of the Word of God in *Plymouth.*

Reverend Sir,

IF Alexander *were ſo much engaged to* Ariſtotle, *as that it became a queſtion, whether he ought not more to him then to his Father* Philip; *and that only becauſe he learnt him ſome* natural Philoſophy: *how much more am I obliged to you, whoſe* Miniſtry *God did principally uſe to teach me the knowledge of ſelf and Chriſt,* nature *and* grace! *Beſide the addition of many other* (not Common) *favours and pledges of your heart-love towards me, which ſtill are before me as* Memorial-Pillars *ingraven with this Motto,* Acknowledge with thankfulneſs, *I cannot forbear to mention, how after your long and ſore* travail in birth till Chriſt was formed in me, *your ſoul revived to ſee that a* Man-child (*and if I miſtake not*) *your firſt born in that* * *Countrey was delivered from the* belly of Hell *into the* lap *and* boſome *of* Jeſus Chriſt. *And as your pain was great till I was brought into the Faith, ſo your care was not little when I was brought in, to bring me up in the Faith,* being gentle to me as a Nurſe which cheriſheth her children: *yea, and I can beare you witneſſe, how you* exhorted, comforted, *and* charged me that I would walk worthy of

Gal. 4. 19. Joh. 16. 21

* Devonſhire.

1 Theſ. 2. 7, 11, 12.

God, who had called me to his Kingdome and glory. *I think I may truly ſpeak it, and it will be no Hyperbole*, that you were ſo affe-
1 Theſ. 2. 8. ctionately deſirous of me for Jeſus Chriſt, that you were willing to have imparted to me not only the Goſpel, but your own ſoul
2 Cor. 3. 1, 2. alſo, becauſe I was dear unto you. *But* need you any Epiſtle of commendation from me?
1 Cor. 4. 15. *No.* Yet I am your Epiſtle to be known and read of all men. *For* though I had ten thouſand inſtructers in Chriſt, yet but one father;
Philem. 19 for in Chriſt Jeſus you have begotten me through the Goſpel. *And I cannot but acknowledge to you* (*that which* Paul *could claim from* Philemon *as his due*) I owe you not this only, but my ſelf beſides.

Sir, *duty* (*which is nothing elſe but a* Tie *to ſomething* due) *hath drawn this from me. And for an* earneſt penny *to you, and a* witneſſe *to the world how much I am yours, I have Dedicated this little Book unto you; which that it will be entertained by you, as 'tis intended by me, is not doubted by*

Sir,

Your own Son in and according to the Faith of the Goſpel.

RALPH VENNING.

To

To the Reader.

Courteous Reader,

'TIs *ſaid of* Scripture, *that it is deep enough for an* Elephant *to ſwim in; and yet ſhallow enough for a* Lamb *to wade through*; *I have thought it ſafer to wade then ſwim: for having ſeen many an* Elephantine *wit ſwallowed up in the depth of* Scripture-myſteries, *I durſt not adventure into the bottomleſs Ocean; the* unſearchable *ſecrets which lie hid therein; eſpecially being taught* μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν. *It's Engliſhed,* Rom. 12. 3. *And I confeſs that the meaſure of my faith would not (could not) lanch into the deep, but contents it ſelf to wade in the ſhalloweſt places, which I found ſo deep that the water had run over my head, had not* the Spirit of God which moved Gen. 1. 2. on the face of the waters, *held me up by the chin. I ſee there are* δυσνόησα, *things hard to be underſtood, which I ſhall admire in the* My- Acts 2. 3. ſtery, *till I ſee them in* Revelation. *Such as I have I freely give, having freely received: for I* Mat. 10. 8. *think that among the Saints, as* all things were, *ſo* all things (*eſpecially the diſcoveries of God*) Acts 4. 32 ſhould be common: Talents *muſt not be* napkin'd *up*, Revelations *muſt not be* ingroſſed; Mat. 5. 15. graces *muſt not be* monopolized *and locked up in private breſts*; Light muſt not be hid under a Buſhel: *for* cum grano ſalis *the verſe will paſs*, Scire tuũ nihil eſt, niſi te ſcire hoc ſciat alter. *Let that be.*

To the READER.

Thy knowledge's of no uſe unleſs thou ſhow
To other men what thou thy ſelf doſt know.

I would not therefore eat my morſels *alone,*
Job.31.17. *but ſhall willingly keep* open houſe *and make them common to all commers, and ſhall rejoyce to have all the world* fellow-commoners, *to take their part and dip in the ſame diſh with me. That which I have to ſet on the* Table *is a diſh of names, which though for their outſide they look like* dry bones, *yet within they are full of* marrow *and* ſweetneſſe. *I have broken ſome of them up that they might be* edible, *and do here preſent them to the world to ſee and taſte if they be not ſo. I have at this time made choice only of a few, moſt of which I have illuſtrated with ſuch* Epithites *as the Scripture it ſelf gives them. Much more might have been ſpoken to all, both for explication and application, wherein they are* parallel; *as alſo concerning the diſparities and diſproportions, either in* exceſs *or* defect. *But this for an Eſſay may ſuffice. That I have conſulted others both dead and living, and received ſome aſſiſtance from them, I willingly acknowledge; for I would not in the leaſt* own *that for* mine *which is* not mine own.

Thus, Courteous Reader, *thou haſt an account of what I have done, and why? I know not what to add, but to promiſe thee my prayers, and to requeſt thee for thine to God for a bleſſing, that it may bring Glory to him, and Good to thee, which is all that is aimed at by*

Thy Friend and Servant in and
for Jeſus Chriſt,

RALPH VENNING.

Myſteries and *Revelations*, concerning *God* and *Chriſt*, or *God* in *Chriſt*.

I. *God and Chriſt, and God in Chriſt is called a Father*, Iſa. 9. 6. Eph. 1. 3.

Father.

The Myſtery.

1. A *Father doth beget children.* And hence 'tis that *Fathers* are called *Fountains*, becauſe that out of their loyns as from a well-ſpring, the ſeed ſcaturiates and flows forth. A *Father* is alſo called a *Root*, becauſe from him the children ſpring up as ſo many branches.

Prov. 23. 22.

Pſal. 68. 26.

Mat. 3. 10. o the oot, that s to *A-raham.*

2. *Fathers name their name upon their children.* This is and was uſual; as appeareth from what *Elizabeth* her couſins told her when ſhe called her ſons

Luk. 1. 59, 60, 61.

The Revelation.

1. *God in Chriſt hath begotten us.* God is the *Fountaine* from whom our being and well being ſprings forth. We are his off-ſpring; the iſſue of the word of his mouth. God in Chriſt is the *Root* which beareth us, in which we ſtand and grow. We are the begotten of God in Chriſt.

1 Pet. 1. 3

Acts 17. 28, 29. Rom. 11. 18.

2. *God calls all his children by his Name.* He put his own name upon them, and *Chriſt* names his name upon them alſo. And hence 'tis (I ſuppoſe) that God

Num. 9. 27. Rev. 3. 12.

sons name *John*. So
Gen. 48. 21. *Jacob* would have *Josephs* sons named after his and his fathers name.

3. *Fathers are very tender-hearted to their children.* Hence they have the name of fa-
אב ab thers; because of the
אבה propensity of their wills, and the propitiousnesse of their good wills to them:
Num. 11. 12. they carry them in their bosomes as nurses; His *Father* loveth
Gen. 44. 20. him. A *Father* pittieth
Ps. 103. 13 his child; He is full of bowels toward his children: all which are expressions of much affection, and denote the setting of the heart upon children.

4. *Fathers defend their children* from wrong & injury. The Ancients did express this fatherly care *Hieroglyphically* by the fish *Glanis*, that is very industrious and diligent in hiding her *spawn* and covering it; thereby

God is so *jealous* for his people, because his Name is upon his people, and he doth it for his Names sake.

3. *God in Christ is very tender-hearted to his children.* He sets his eye and his heart upon them. God suckles his children, and milkes many a drop of love from his brest into their mouths. He dandles them upon his knees, emboſomes them in his very heart. He loves them, Ps. 103.
he pities them, his Isa. 63.
bowels do yerne towards them. He smiles Jer. 31.
on them, and falls on Luk. 15
their necks to kisse them. So kind is their Father.

4. *God doth protect and defend his children* from Satan, Sin, the World, and wrath to come. He hides them in the hollow of his hand, and covers them Psal. 57.
with his *wing*. He is a *Sanctuary* to them

to

thereby to keep and preserve the young ones from being made a prey.

5. *Fathers do maintain their children, and find them meat, drink, and clothes.* They do not give them stones instead of bread, nor Serpents for fish, but meat to live on. Neither doe they suffer them to go naked, but cloathe them as becommeth children.

Mat. 7. Acts

6. *Fathers do teach and instruct their children.* And that

Prov. 4. & 3. 1.

1. By admonition.
2. By correction.

Both which are not onely expedient, but for the most part necessary to the tutoring and discipline of children. And the same word both in *Hebrew*

Heb. 12. 6, 7.

to defend them from wrong. *He that toucheth them, toucheth the apple of his eye, &c.*

Isa. 8. 14

Zach. 2. 8

5. *God in and by Christ maintaines his children.* He leades them into his banqueting-house; sets his sweet meats before them; feeds them with the *Kidneys* of wheat; makes them a feast of fat things, with Wine on the Lees well refined; and *sauceth* all their meat with love. He clothes them with wrought Gold and Needleworke, with the white Linnen of Christs righteousnes, and *embroiders* it with all graces.

Cant. 2. 4.

Deut. 32. 14.

Isa. 25. 6

Psal. 45. 13, 14.

6. *All Gods children are taught of God.*

Isa. 54. 13

Both by { admonition and correction.

And indeed the Saints learn most of their *experimental* knowledge under the rod in the School of correction. Admonition teacheth them to believe

Rom. 5. 3, 4.

יסר *Hebrew* and *Greeke*, *Iasr'even* which signifies to instruct, signifies also to correct. *To instruct by correction, and to correct for instruction.*

lieve by what they hear; but correction by what they see and feel. *They are corrected for instruction, and they are instructed by correction.*

7. *Fathers provide for their children.* They lay up for, and leave to their children estates, portions, and inheritances. *Abraham* gave an inheritance to *Isaac*; and to his children by *Keturah* he gave gifts. And *Caleb* gave to his daughter the South lands, and also upper and neather Springs of water.

2 Cor. 12. 14.

Gen. 25. 5, 6.

Josh. 15. 19.

7. *God gives his children rich portions.* All things for this life, & that which is to come God gives them all his estate, that is, *Heaven* and *Earth*; and though they be as if they had *nothing*, yet they possess *all things*; God, Christ, the Spirit is their portion; their lines are fallen in a wealthy place, for they are joynt-heirs with Christ.

1 Tim. 6. 17.

Ps. 16. 6.

Rom. 8. 17.

The disparity *between* God *and* Fathers: *or the* transcendency *of* God, *and* deficiency *of* Fathers.

1. FAthers *do sometimes* (having their hearts hardened and their bowels straight'ned by sin) *forget and neglect their children. Abraham* may be ignorant of them, and

Isa. 63. 16.

1. BUt *God doth never forget his people.* He is always a Father that loves, takes care, and provides for them. God lets their sinnes slide out of his memory;

Jer. 31. 34.

.49.15. and *Isaac* may not know them. The mother (*and the Father also*) may forget the fruit of the womb, and the seed of the loines, and become
am. 4.3. cruel as the *Ostrich* in the wilderness.

2. *Otherwhiles Fathers doe cocker their children*, and spoyle them by being fond of them. They spare the rod, and spoil the child.

3. *Fathers* (when they instruct their children) *can onely*
Matth. 21. *speak the word to them*
. 6. 8, 29 *they cannot speak it into them.* 'Tis not in
8.1 their power to mend them by speaking to them; they leave the heart unreformed. They may charge them not to offend, but cannot keepe them from offending;
Sam. 2. as doth appear by the
3,24, 25. sons of *Eli*.

4. *Fathers cannot provide an equal portion for all their Children.* They cannot give all to mory; *He will remember them no more*; but as for them, they are ever dear and precious in his eye. God will never be unmindful of his people, never *leave them to the wide world.*

2. *But God never cockers his people*; God is not fond of them. He knows how and when to strike them, as well as he doth to stroake them.

3. *But God* (when he instructs his people) *doth not only deliver truth to them, but them to the truth.* He speaks them to be & do, as they ought to be and do. He writes his law in their heart, Jer. 31. 33 and as he would have them, so he makes them. He changeth the heart by his words speaking. He chargeth them not to offend, and keepes them from offending.

4. *But God divides to all alike, he gives all to all.* God gives the least member, the youngest

to all; they usually give their heir the most and serve the rest like *younger brothers*, who must shift for themselves, and live by their wits, by their Swords, &c.

5. *Fathers are but for a time*; they goe hence, and are seen no more. *Fathers are but sons of yesterday, and* to morrow return to their mothers womb, the grave.

youngest childe as great a portion as he gives to the head and heir himself; for they are all *coheirs* with Christ, and have all the same Kingdome, glory, heaven, and happinesse. Rom. 8. 17

5. *But God is a living God*, even *to eternity*. He is father of eternity, in eternity, and to eternity; he was, is, will be, and cannot but be God.

II. *God and Christ, and God in Christ, is called a Fountain*, Jerem. 2. 13. Zach. 13. 1.

Fountain.

The Mystery.

1. A *Fountaine is the spring and head of waters.* 'Tis the womb in which waters are conceived, and from whence they issue and stream forth. A fountain is the rise and beginning of waters. Gen. 7. 11

2. *A Fountain denotes abundance and fulnesse.* Prov. 8. 24

The Revelation.

1. GOd *is he from whom* (as from a Fountain) *flow all our Rivers of joy and consolation.* God is the spring, the beginning, the rise, the head of all the waters of life,

2. *God and Christ hath an abundance, yea* all Eph. 3. 19

fulneſſe. Oh that mine
Jer. 9. 1. head were a fountain of tears, that is, full of teares, that I could
Lev. 11. 36. weep abundantly. A fountain hath plenty of waters. 'Tis very
Jer. 14. 3. unuſuall to find fountains without water.

all fulneſſe of grace, of holineſſe and righteouſneſſe in him. He hath not onely a few drops of grace and conſolation, but is an *Ocean* of both; contains a whole Sea of goodneſs within himſelf; Infinite fulneſſe which knowes no height, nor depth, nor bredth, nor length. His mercies never fail. Col. 1. 19. Lam. 3. 29

3. *A Fountaine is* (not onely capacious but) *tenacious alſo*; for the place which containes the *vapors* is very denſe, hard, and well compact, leſt the water ſhould too *prodigally* diffuſe it ſelfe and ſo evaporate. A Fountaine retaines the water, and lets it goe forth only at ſome certaine paſſage.

3. *God doth* (not onely containe, but) *alſo retaine the waters of life.* God holdes them in the hollow of his hand; they are bound up in the boundleſſe being of God, and cannot goe away from God, but onely through one paſſage, and that is Jeſus Chriſt.

4. *A Fountain* (when it hath vent given) Jer. 6. 7. * *caſteth forth the waters.* Hence the water is called * living water from the motion and

* *Standing water is dead.*

4. *God* (through Chriſt who is the Fountain-mouth) *is always caſting abroad his waters:* his heart is alway flowing and running

and bubling forth. Fountains are ſo *pregnant* and *big-bellied* with waters, that they ſeem to be in ſore travail till they be delivered, and have found a *meatus*, a veine, a paſſage through which they may ſcaturiate to water the world.

עין
An eye.

5. *Fountains do alwaies empty themſelves into the loweſt places.* They love to glide in the *valleys* of the Earth.

Pſal. 104. 10.

6. *Fountain-water is common to all*, and 'tis to be had freely without paying for it. It was a time of great miſery when they paid for their waters. Every man may come to the Fountain.

Lam. 5.4.

7. *Fountains yield pure and unmixed water. Dulcius ex ipſo fonte petuntur aquæ.* Fountaine-water is clear, fair, and without mud.

8. *Foun-*

running forth. His bowels are ſo full of goodneſſe, mercy, and love, that he ſeems reſtleſs till he be (through Jeſus Chriſt) pouring out the waters of life upon his people. He is always diffuſing, imparting and giving forth himſelfe to his Saints.

5. *God filleth the humble, and walketh in the loweſt of hearts.* Mountainous ſpirits are reſiſted, but valley ſpirits are watred.

Iſa. 57. 15.

Jam. 4.6.

6. *The water of life* (which flowes from the fountain of Gods breſt) *is common to all.* 'Tis common ſalvation, to be had without money, or without price. God doth not ſell his waters, but gives all freely.

Jude 1.
Iſa. 51. 1.

7. *Gods water is pure and purifying*; cleare, and clarifying. There is no mudde among Gods water; 'tis *Cryſtall* and fair indeed; ἀρείων μὲν ὕδωρ, farre better then wine.

8. *At*

Cant. 4. 15. 8. *Fountaines are pleaſant and delightful* A fountain doth much adorn and beautifie a place, and add very much to its pleaſantneſſe.

Jam. 3. 12 9. *Fountaines do not yield freſh water and ſalt*, freſh water and bitter; well and ill reliſhed water doth not proceed from the ſame fountain.

Iſa. 58. 1. 10. *Fountains are ſeldome dry, their waters fail not.* They are always ſpending, but never ſpent. They are like the barrel of Meal, and the cruſe of Oyle, that did not waſte in uſing. *They never give out all, though they be ever giving out.*

8. *At Gods right hand* (that is, with Chriſt) *there are pleaſures and delights for evermore.* Therefore Chriſt is called a fountain of gardens. Pſ. 36. 9. Cant. 4. 15

9. *There is no ſalt, tart or brackiſh humors among Gods waters*; nothing bitter, nothing ill-taſted flows from God, but every drop is *Honey-ſweet.*

10. *Gods breaſt is always full, though he give ſuck every day.* Though his waters flow forth in ſuch abundance, yet his Ciſterns are never empty. Gods water is alway living; that is, flowing. Though we ſpend upon God, he is not ſpent by us, he is as full after as he was before. *He hath not the leſs when he gives us all*

Though fountains hold forth much, yet they hold not forth all of God, herein they fall ſhort.

1. *Fountains are beholding to ſomething without them* (either

1. *But God is beholding to none; he is in himſelfe, and of himſelf*

either Sea or vapors) *for their water*: though it be there conceived and formed as in the womb, yet the seed is from without.

2. *These Fountaines cannot give life*, though they help to maintain life; neither can they restore life to the dead.

3. *These Fountaines* Joh.4.13. *cannot fill and satisfie.* Though a man drink of them, he is still thirsty.

4. *These Fountaines may be filled and stopt up*, and so yield no Gen. 26. 15. water: as the well which *Abraham*'s servants had digged.

himself. God is independent upon any (being superintendent over all his creatures:) God takes in nothing from without.

2. *But God is a fountain of living water, that is, life-giving*; and there is nothing better to recover a poor fainting or dying soul, then Gods *Aqua vitæ.*

3. *But Gods water satisfies the drinker.* He that drinks thereof shall never thirst more. Joh.4.14.

4. *But God will not, cannot fail of his fulnesse or freenesse.* Neither can he be stopt up by any *Philistins* from watering his people.

III. *God and Christ, and God in Christ is called Light*, John 1. 5. John 1. 9.

Light.

The Mystery.

1. *Light of all the Creation was the first creature:* All Gods words end in works,

The Revelation.

1. *God is the first and beginning of all beings.* The first, not as if God at any time

"Αρχη Rev. 1.17.

works, and the first word that God spake was, Let there be light, and it was so. The first word made the first being, *viz.* Light.

2. *Light is one of the chiefest ingredients of all beings.* The less of light there is in any be ng, the neerer it approacheth to nothing. The more light any being hath, the more excellent, useful, and precious it is. Among stones the most *Diaphanous* and *Lucid* are most precious; and 'tis in this that one Star *exceeds* and *excels* each other in glory.

1 Cor. 15. 41. διαφέρει. so read in Luke 12. 7.

3. *Light imparts it self.* 'Tis of a spreading nature. It doth not contract and confine it self within it selfe, b.t is diffused through the whole Universe.

Omne bonum est diffusivum

Job 36.30 Hose. 6.5.

4. *Light imparts it self freely.* It is not brought by attractives, but comes of its time began to be; but because all beings succeeded him. They are but *second beings*, flowing from God the first being.

2. *God in Christ is he of whom, by whom, and in whom all things are what they are.* The lesse of God, the lesse of being; for, if *out of* the creature you *substract* God, the *remainder* will be nothing. And this is it which makes the Saints the most precious creatures, because they are fullest of *Light*, that is, God in Christ. Col 17.

3. *God is of a communicative nature.* He gives forth himself to, and makes all the crearures participant of his goodness. God doth not keep in, but gives forth his goodnesse.

4. *God gives not by constraint or of necessity, but willingly.* He is such a giver as he

its own free motion.

5. *Light imparts it self ſuddenly.* 'Tis almoſt in an inſtant, in an unconceivable time as 'twere, *in nictu oculi*, in the twinkling of an eye, diſperſed from one ſide of Heaven to another.

6. *Light imparts it ſelf in abundance.* It doth not ſtay in the Prov. 4. 13 *eye-lids* of the morning, in dawning and twilight, but ariſeth more and more to perfect day.

7. *Light imparts it ſelf to all.* It fills every eye. The Sun ſhines Matth. 5. 45. on the juſt and unjuſt. It is not confined to this or that man, but is common to all.

8. *Light imparts it ſelf irreſiſtibly:* makes way for it ſelf by diſpelling, ſcattering, and breaking through darkneſſe.

9. *Light ſuffers no breach.* It abides whole

loves a cheerful giver; not induced by any argument, but his own will and pleaſure.

5. *God gives forth himſelfe in a moment.* He no ſooner ſaith to nothing, *Let it be*, but it becomes ſomething: Creatures are no longer in making then God is in ſpeaking the word.

6. *God gives forth his fulneſs to his people.* Joh. 1. 16. Fulneſſe of light, and wiſedom of all grace, till they come to their Epheſ. 4. 13. *noon-tide* of a perfect ſtature in Chriſt Jeſus. Joh. 1. 9.

7. *Chriſt enlightneth every man that cometh into the world.* All with reaſon, ſome with grace. He holds forth his light to every one, and offers it to any poor ſinner.

8. *God makes way for himſelfe in the hearts of ſinners.* He diſpels and breaks all the works of darkneſs, to come into ſouls. *Though he be reſiſted, he worketh irreſiſtibly.*

9. *God cannot be broken nor divided*, though all

whole though the air be divided.

10. *Light abides pure, though the air be corrupted.* Light admits not of corruption; it is not infected, though it look into all filthinesse; though it touch pitch, 'tis not defiled: Light hath no communion with the filthinesse of darknesse. 2 Cor. 6. 14.

11. *Light makes all things visible.* It discovers all things to us. We could not see, our eyes would do us no good but for the light. *Nihil est actu visibile.*

12. *Light brings heat with it.* All Light hath some degrees of heat with it, it heats by rarifying and attenuating the matter. Sic Philosophantur

13. *Light helps motion, the day is a time of working.* With the light creatures arise to their several imployments; and when light departs, they (except- Psal. 104. 23, &c. Joh. 9. 4.

all creatures (wherein God is) were shattered in pieces and *crumbled* into their first *atomes* of dust.

10. *God is pure*, though the creatures in and with which he is, be infected. Sin cannot touch God. Though he know it, see it, and order it, yet he is not defiled by it.

11. *God is the light, by which we see light.* God reveals himself & his Son, and us & our sin to us, which we should not know *aright* but for the light of God. Psal. 36. 9.

12. *God enlivens as well as enlightens.* He heates and enflames hearts. The light of God rarifies, attenuates and softens the hearts of men.

13. *The light of God doth much help and facilitate the creatures.* And none do worke for God, but they who are enlightned by the light of God.

(excepting beaſts of prey) retire, & are ſtill.

14. *Light is very comfortable.* Darkneſs and ſadneſs are companions, ſo are light and joy. *Diogenes* the *Cynick* priz'd the light the Sun-ſhine above any thing *Alexander* could give him. Light
Eccl. 11. 7 is a ſweet, a pleaſant thing, and therefore
Iſa. 60. 20. put for all kinde of proſperity and happi-
Job. 3. 4. neſſe; and when *Job* would have the day of his birth curſed, ſaith he, *Let there be no light in it.*

15. *Light is the beauty and ornament of the world.* It is that which makes all things ſhew ſo lovely and amiable; the faireſt and moſt lovely objects, if ſet in the dark, afford no pleaſure, no delight nor contentment at all.

16. *Light is homogeneal.*

14. *God is our comfort.* He only refreſheth & rejoyceth poor dejected and ſorrowful ſouls. To be without God, is to be under a curſe, and miſerable. 1 Pet. 2. 9, 10.
To be without God, and in darkneſſe, is all one. To be enlightned and to be with God, is our happineſs; & *Paul* concludes all in this, Eph. 5. 17, 18.
That the Saints may be filled with a ſpirit of Revelation, & have the eys of their underſtanding enlightned.

15. *God in Chriſt is the beauty & ornament of Heaven and Earth.* For God & the Lamb Revel. 21.
is the light thereof. Heaven would be but an obſcure place if God and Chriſt were not there. God in Chriſt is the joy of joyes, the beauty of beauty, the ſweet of ſweetneſs, the glory of glory. There is no contentment where God is not.

16. *God is all God.*

God

neal. Every twinkling of light is light, 'tis throughout like it ſelf, that is, Light.

God is God in all, God beyond all, and God without all, and there is nothing in him but God.

Quid quid eſt in D eſt Deus

Hitherto you have ſeen wherein God is as light; now you ſhall ſee wherein light is not as God,

1. *Light is a creature*, 'tis a made thing. It may be ſaid of light, it was not.

1. *But God is Creator.* God was not made, but ever was God. It cannot be ſaid he was not.

2. *Light* (as ſome, & they Philoſophers of no ſmall name, affirm) *is a body*; yet of all bodies the neereſt a ſpirit. 'Tis a ſpiritual body.

Saltem ſpiritale.

2. *But God is a ſpirit*; that is, ſuch a being as never eye ſaw, nor ear heard, nor hath it entred in the heart of man to conceive what he is. Joh. 4. 24

3. *Light diſcovers things obvious to the eye.* It cannot enlighten the inward man.

3 *But God enlightens the hidden man of the heart.* Gods light reveals both his ſecrets and ours.

4. *This light muſt finde a viſive faculty, or elſe a man cannot take it in.* This light doth not give eyes, but objects to the eyes; it doth not make a blind man to ſee.

4. *But God gives the eye, as well as the object to the eye.* He makes the blind to ſee by his light. He gives the *Organ* as well as the Object, or the *medium.*

5. *This Light hides Heaven from us.* It vailes from our eyes the glorious *Canopie*

5. *But the light of God opens the very Palace, yea the Preſence-chamber of Heaven, that*

of Heaven, the beauty of whose glittering stars wherewith Heaven is *enameled and bespangled*, cannot be seen in the light.

6. *This light gives way to darkenesse.* It doth sometime lie wrapt up undet an *Eclipse*, this *day* is sometime *benighted*.

7. *This light shall have an end.* There is a time for light, and light is but for a time. There will be an eternity of *time*, that is, duration, when this light shall be muffled up in darkenesse and never shine againe; this Sun shall set and rise no more. This *light was in darkenesse from eternity, and shall be in darkenesse to eternity.*

is the bosome of God to us. The light of God darkens onely these lower *visibles* which are not worth a *glance* or a *cast* of a Saints eye

6. *But* (as to God both night and day are alike, so) *he is alike light, night and day.* He never lies *vail'd* over with any *shadow*.

7. *But God shall never have an end.* God shall never cease; though he be *Omega* & the last, yet he will be everlasting. God will not be at an end, at the end of the world. God ever was, God ever is, and God ever will be. *From eternity God was, in eterinity God is, and to eternity God will be.*

Ω

IV. *God and Christ, and God in Christ is called a* Rock, 2 Sam. 23. 3. 1 Cor. 10. 4.

Rock,

The Mystery.

1. A *Rock is a firm and sure foundation.* Soft stones will not beat a superstructure, nor endure the beating

The Revelation.

1. *God in Christ is a sure and firme foundation.* If a man lay the structure of his salvation upon this Corner- 1 Cor. 3. 11.

er Saxm fœdeis firmi-

ratem notabant Antiqui.

beating of a tempeſt. Therefore Chriſt calleth him a wiſe builder, who builds his

Mat. 7. 24.

houſe upon a Rock. Such a houſe ſtands it out againſt ſtormes,

Luke 6. 47.

becauſe founded on a Rock, a firme place. Soft ſtones, *as were they of Carthage*, will not nay cannot ſtand it out

2. *Rocks yield ſhade againſt the heat*, and keep off the ſcorching of the Sun from them that lie under them, that they be not *Sun-*

Iſa. 32. 2.

burnt. Oh how great a mercy is the ſhadow of a great rock in a weary land!

3. *Rocks are places of height and eminency*, from whence we take pleaſant proſpects, and ſee afar off; ſaith

Num. 23. 9

Balaam, from the top of the Rocks I ſee him, and from the

Job. 38. 28, 29.

hills. The Eagle makes her neſt on high, ſhe dwelleth in the *Rock*.

Rocks are ſtrong, and

Corner-ſtone, all the rage of Hell cannot ſubvert it, nor beat it down. He that believes on, that is, commits himſelfe to this *tried Corner-ſtone*, ſhall never be confounded. God will make the roaring waves his *ludibrium* and ſcorn.

1 Pet. 2

2. *The Rock Chriſt Jeſus can ſhade a man from the wrath of God.* He can keep a ſoule from being *ſin-burnt*, or *Hell-burnt*. He can refreſh a poor wearied ſoul with his ſhadows.

3. *Chriſt our Rock is high and eminent*, taller by the head (as was *Saul*) then all his brethren. And if a man ſtand upon his ſhoulders, he may take a better ſurvey of Heaven then *Moſes* could of *Canaan*, when he ſtood on the top of *Piſgah*. He ſees moſt of God that ſtands on Chriſt to behold him.

Pſal. 61
1 Sam.

Deu. 3.

4. *God in Chriſt is our*

and thereby places of ſecurity. They are *Cannon-proofe*, and can ſtand it out againſt all batteries, and prove themſelves impregnable. They that were in
am. 13. 6 diſtreſs hid themſelves
Sam. 23. in Rocks; and *David* for ſecurity came into a *Rock.*

5. *Rocks are very durable, permanent and laſting.* They do not wear away, nor grow weak with age. They
pitoli were among the *Ægyptians Hieroglyphical*
mobile of perpetuity.
kum.

6. *Rocks yield Honey*, as God ſaid, out of the Rock with Honey would I have ſatisfied them: yea God made them ſuck Honey out of the Rock;
l. 81. Sweet waters.
ut. 32.

7. *Precious ſtones and Jewels* are but as it were the *ſperme*, the ſpawn, or *(as ſome Philoſophers would have them)* the ſweat of *Rocks*; all rich
ut. 8. 9. mines of God, Silver,
Job 28. Tin and Braſs are in and *place of ſtrength and ſafety.* Chriſt is a Rock, that is, *Divel-proofe*, *world-proof*, and *fleſh-proof*; none can ſtorm nor undermine this *Rock.* Here a poor ſoul may hide it ſelfe and be ſafe; for being in Chriſt, he may challenge law, ſin, death, & hel, to do their worſt.
1 Cor. 15. 45.

5. *God and Chriſt are everlaſting.* They never decay nor waſte. Though God hath been ſo long, and wrought ſo much, he is no older nor weaker then he was.

6. *All our Honey-ſweet comforts are from our Rock Chriſt.* The gracious words which drop from Chriſt's mouth are ſweeter then Honey, or the Honey-comb.
Pſal. 19. 10

7. *In Chriſt are hidden all the precious treaſures of grace, wiſedome, and knowledge.* The graces of the Spirit, which are the gold and ſilver, pearls, and precious ſtones of the Saints, are the immortall
Col. 3. 2.

and among the Rocks.

Deut. 8. 15 Job 28. 10

8. *Rocks yield the pureſt, the ſweeteſt, and moſt pleſant Springs of water.* The cleareſt water is that which comes percolated and ſtrained through the Rocks.

Deu. 32. 13 Job 29. 6.

9. *Rocks yield Oyle.* The hardeſt Rocks the ſofteſt Oyle. The Rocks pour out Rivers of Oyle; Water like Oyle. *Pliny* mentions a fountain in *Cilicia* neer the City *Soli*, that yieldeth water which ſerveth inſtead of Oyle.

Judges 6. 20. & 13. 19.

10. *Rocks were places of Sacrifice.* They were inſtead of Altars. They laid the fleſh and the unleavened cakes upon the Rock.

Iſa. 2. 21.

11. *Rocks have no beauty nor comelineſſe.* They are rough and craggy things.

12. *Rocks are very dangerous to ſtumble at, and to fall on*; all that falls on them is bruiſed, if not broken to

tall ſeed of Chriſt, and the diſtilling of his drops of ſweat upon us

8. *The pureſt, yea all the Springs and Rivers of joy flow from Chriſt.* 'Tis out of this Rock that the Cleare and Cryſtalline ſtreams of living waters' bubble forth.

9. *Chriſt our Rock ſends forth the Oyle of the Spirit* to annoint his people, to ſupple and ſoften their hard hearts. We have received an unction from the holy one. 1 John 2. 26.

10. *Chriſt our Rock is our Altar* upon which we offer up our duties to God, yea he was the Altar upon which himſelf was ſacrificed. Heb. 13. 10 & 9. 20.

11. *Chriſt*, to the eye of the world, *had no beauty why he ſhould be beloved.* Eſa. 53. 2, 3.

12. *Chriſt is a ſtone of offence and ſtumbling to many*; but he that falls on that ſtone is broken, & if the ſtone fall Rom. 9. 33 Luke 20. 18.

to pieces.

fall on him, he is ground to powder.

Chriſt not a Rock in all things: For,

1. *Rocks* are breathleſs, ſenſleſs, and motionleſſe *bodies.*

2. *Rocks are of the courſeſt ſort of creatures:* They are of a very low being, the next to nothing. They ſhare very little of the active elements, *fire and air.* They are but earth, condens'd and congealed into a maſſie lump.

3. *Rocks* (though they are laſting) *are not everlaſting.* They and time muſt have an end together.

4. *Rocks may be pierced through*, and ſo ceaſe to be places of refuge, as 'tis ſaid of *Hannibal*, that he made his way through the *Alpes* with Vinegar. Or they may be ſcaled.

5. *Rocks* (though they were Alters) *could not ſanctifie* the gift; it was not enough to make the

1. *BUt Chriſt*, a living, lively, and active *Spirit.*

2. *But Jeſus Chriſt is the higheſt; and the higheſt above all things.* He is nothing elſe but being, and that not conſtituted of any element, nor of any original principles but himſelf.

3. *But God & Chriſt everlaſting*; the Rock of ages; His ſtrength and all is always ſo; He knows no end.

4. 'Tis impoſſible that any *Aqua fortis* ſhould pierce thorow Chriſt, though it were the cup of his Fathers wrath. The Prince of the air hath no ladders long enough to ſcale heaven, which is the top of our Rock.

5. *But our Rock, our Alter doth ſanctifie the gift:* What ever *Incenſe* of prayer or of thankſgiving

the oblation acceptable that it was offered upon a Rock.

giving is offered upon Chriſt, the offering is conſumed, that is, accepted for the *Altars* ſake

V. *Jeſus Chriſt is called Manna*, John 6.48,49.

Manna.

The Myſtery.

1. *Manna was myſterious and miraculous.* Therefore the children of *Iſrael* asked what it was for they did much ſtrange at it. It did occaſion wonder in them. Exod. 16. 14, 15.

2. *Manna was given to them without their labor & induſtry.* They reaped what they never ſowed, it was ready prepared to their hand; they received it alſo without price, it coſt them nothing. Cibus præparatus.

3. *Manna came down from Heaven.* That is, from out of the aire, from on high. He rained down *Manna* upon them, and gave them the Corne of Heaven; it was from above. Pſal. 78. 24.

4. *Manna was a very excellent*

The Revelation.

1. *Jeſus Chriſt is a myſterious wonder, and a wonderful myſtery.* Wonderful in his being, being ineffable and incomprehenſible, wonderful in his birth, death and aſcenſion; Wonderful in the eyes of all. Iſa. 9. 6.

2. *Chriſt is ours, not by our merit, but by Gods gift.* Chriſt is given freely; we work not our ſelves into Chriſt, nor Chriſt into our ſelves; but he comes and works us into himſelf.

3. *Chriſt came down from Heaven*; From the higheſt region of his Fathers boſome. He was not *filius terræ* an earth-borne one; though he were born on earth, he was begotten in Heaven. John 6. 49.

4. *Chriſt is moſt excel-*

ling

Pſal. 78. 25. *excellent food*; and for its tranſcendency called *Angels* food.

Exod. 16 21. 5. *Manna had a very ſweet ſavour*; it taſted like wafers made with Honey; it had a very delicious and pleaſing taſte; and hence it's ſaid to have a taſte ſuitable to every mans palate.

6. *Manna did* not onely reliſh well, but it alſo did *nouriſh wel.* It fed them as well as if they had lived on all the dainties in the world.

7. *Manna fell in abundance*; they had enough of it: they were kept at *commons* indeed, and knew their allowance, but their *commons* was *exceeding* good and much.

8. *Manna was given to all.* It was not onely for the Princes of *Iſrael*, but for the poor alſo, yea for all *Iſrael.*

Exod. 16. 16. 9. *It was given equally to all.* They had all a certain meaſure, not one more then another.

ling food. The beſt ſoul feeding & ſoul-fatting food in the world.

5. *Chriſt hath a ſweet taſte*, ſweeter then Honey or the Honey-comb. Never any man taſted Jeſus Chriſt but he cryed out, oh good! oh ſweet! none ever taſted him but he did pleaſe their palate Pſal. 34. 8.

6. *Jeſus Chriſt doth afford the beſt nouriſhment* that can be; for none feed on him, but they are fat and well-liking. He is all nouriſhment.

7. *Chriſt is full of all grace*; and he ſets it all before his people: He doth not ſtint them, but they may eat their bellies full, eat abundantly. Cant. 5. 1.

8. *Chriſt is ſent to all*; not to great ones onely, but to great and ſmall, rich and poor; He doth not exclude any. Iſa. 55. 1.

9. *All true Iſraelites have a like ſhare in Chriſt*; They are all equally ſatisfied. He that

nother. They did all ſhare alike; they were all *fellow-commoners*, every man had his part, his *Omer*.

10. *They gathered it every day.* They could not ſubſiſt without it, it was their dayly bread

34.8.

11. *Manna fell in the night*; ſecretly and unexpectedly.

Exod. 16. 31. 12. *Manna was white*, it was a pure, cleare, fair, and bright thing.

13. *Manna was of a round figure*, which is the moſt perfect figure.

5.1. 14. *Manna was to be broken abroad*, that it might be the more uſeful to them.

. 1. 15. *Manna fell in all places where* Iſrael *was* It was not to be ſcattered here and there, only at certain places; but where ever they pitcht their campe, there

that hath much, hath nothing over; he that hath leaſt, hath no lack. The Saints have all the ſame portion, & every one hath all.

10. *Chriſt is our every days food*. We cannot live without him, not make a meal but upon *Chriſt*.

11. *Chriſt comes to poor ſouls ſecretly*, & when they expect him not.

12. *Chriſt is white and pure*, without ſin, he was altogether without ſpot or blemiſh. 2 Pet. 2. 22.

13. *Chriſt was round*, that is, infinite & perfect, no beginning, no end, no *angle* of guile was found in him.

14. *Chriſt was bruiſed and broken for our ſin*. He underwent all our ſufferings for us, that he might be to the utmoſt profitable to us.

15. *Jeſus Chriſt is always where his people be*. Where they are there he ſends his *Manna* to feed them. He always fals among the tents of *Jacob* Iſa. 43. 2.

which

there it fell.

16. *Manna was doubled before the Sabbath* in the latter end of the week, they had twice as much as at other times.

17. *Manna came to them very ſeaſonably*; they had ſtarved elſe, for they had nothing to eat; all their victuals were ſpent, they had nothing to ſubſiſt by.

18. *Manna is good* (ſay ſome) to help onward a birth, in time of travail. It will eaſe the paine, and make the deliverance the more ſpeedy.

which he loveth.

16. *The diſcoveries of Chriſt are doubled* now in the latter end of the world before our everlaſting Sabbath come.

17. *Chriſt came in the very nick and opportunity* of time: we had periſhed in Hell for ever elſe. He came juſt when we had need of him, when we had no righteouſneſſe left to live on. Rom. 5. 6.

18. *Chriſt can eaſe and ſpeedily deliver* a poor ſoul in, and out of the pangs of the new birth. He knows how to *midwife* the babe that there be no miſcarriage.

Yet Manna holds not forth all of Chriſt: For,

1. THey *had Manna onely in the Wilderneſs.* They had none when they came into *Canaan*, they had it in the way, but not at journeys end.

2. *Manna fell only on the week days*; they could not go out to gather it

1. BUt *Chriſt ſhall be our Manna in Heaven alſo.* He ſhall not onely be our viands in the way, but our meat alſo in our Countrey, when we come home: *In via. In patria.*

2. *But we have more Manna falls on our Sabbath then all the week long*

it (for there was none fell) on the *Sabbath*.

3. *It melted away before the Sun*; it could not maintain it ſelf againſt the batteries of Sun-beams.

Num.11.6 4. *They grew weary of it, and loathed it*; they called it a light meat.

5. *Manna fed onely the body*, the outward man; it was not at all (*but typically*) advantagious to the ſpirit and inward man.

Joh.6,49. 6. *They who eat that Manna died* in the Wilderneſſe; it could not give life to the eaters, nor keep thē from hunger above one day

Exod.16. 20, 24. 7. *This Manna was but of little ſtrength*, for it could not preſerve it ſelfe in continuation; it putrified, bred worms, and ſtank, if it were kept but a night.

long. We have then two meals a day more

3. *But we have Manna which never yields to any heat*. Chriſt ſtands it out againſt wrath, hell, and perſecution.

4. But the more the Saints have of Chriſt, the more they love (*and long for*) him. *They are never weary of Chriſt*.

5. *But Chriſt is food for our ſouls*: He nouriſheth the inward man really and truly, he feeds our ſpirits.

6. *But Jeſus Chriſt* once eaten, *keeps the ſoule* not onely *that it never hunger* more, *but that it never die*. He gives eternal life. Joh.6.35. Joh.6.50.

7. *Chriſt* (even in the grave and night of death) *could* and ſtill *can* preſerve himſelfe from all corruption & putrefaction; he never loſeth his ſtrength. Pſa.16.10.

VI. God

VI. *God is set forth in Scripture by the name of* * *Heaven*, Mat. 21. 25. Luke 15. 21. & 20. 4. Dan, 4. 26.

* Veteres plerique putabant deum nihil aliud esse nisi cœlum. Sic Rab. לשם שמים in nomine cœli, i. e. in nomine Dei. Pſ. 103. 11 Mat. 5. 34. 1 Kin. 10. 19 Job 37. 18

Heaven.

The Mystery.

1. *Heaven is high and elevated farre above the Earth*; therefore called the Throne of God; and Thrones are on high, to which Kings doe ascend by degrees, steps, or stairs.

2. Heaven (for its matter) is pure and cleare, and therefore likened to a molten glass; and yet they are impure (the Starres which are the *Diamonds* of Heaven) in his sight.

3. *Heaven is a most glorious place.* Tis Gods Palace, yea his Chamber of Presence.

4. *Heaven is deckt*, adorned, enameled, & embroidered *with many* a bright, glittering, and *Pearly Star.*

5. *Heaven* (for its forme) *is round and circular.* The Latine name

The Revelation.

1. *God is high above the Heavens.* Eph. 4. 10.

High { In Glory. In Goodnesse.

The height of God knows no top, as his depth knows no bottome.

2. *God is a pure God*, altogether cleare and bright; there is not the least spot of sinne, or darknesse in him, or with him, or neer him. 1 Joh. 3. 3

3. *God is a most glorious God.* All glory is in him, from him, by him and to him.

4. *God is full of all most glorious attributes* as power, wisedome, love, justice, faithfulnesse, &c.

5. God hath no matter nor form, and yet may very well be set forth

...me *cœlum* (which ...as anciently pronounced *coilum*) is derived from the *Greek* κοῖλον *propter* σχῆμα σφαιροειδές, becauſe of its circular figure, which figure holds forth much.

1. *A Circle is an infinite figure*, ſo involved in its ſelf as it admits of no beginning or end.

2. *A Circle is a perfect and capacious figure:* it holds and containes the moſt of any figure.

3. The Circle of Heaven is equally diſtant from the point and centre of the earth.

6. *Heaven is firme and conſtant*; it alters not, (or at leaſt not ſo much) as other beings; neither doth it wear away ſo much.

7. *Heaven is a place of ſafety.* Thieves cannot break thorow & ſteal. Mat.6.20. *The Heathen* thought *that* forth by the forme of Heaven, that is, rotundity and circularity; for that which a circle holds forth, is in God; as

1. *God is infinite*; ſo altogether in himſelf as he knows no terms of beginnings or end, but himſelfe in himſelf. A quo, ad quem.

2. *God is a moſt perfect God*, containing all glory, excellency, light, and perfection within himſelf.

3. *God is no reſpecter of perſons*, but is equally neer to all, either *Jews* or *Gentiles* who call upon him in faith. Act.10.34

6. *God is conſtant & firme in his truth and unchangableneſs*; and is the ſame, and will be, as ever he was.

7. *God is our ſafety and place of refuge.* None can take us out of his hand; if we Joh.10.28

that the ſafeſt place where their God was kept, and therefore made the *Temple* their *ærarium* or Treaſury.

8. *The Heavens have a kind of ubiquity*, they are everywhere viſible There is no Region, nor Countrey, nor Nation, where the Heavens are not to bee ſeen. *There is no ſpeech nor Language where* Pſal. 19. 3. *their voice is not heard.*

9. *The motion of Heaven is ſwift and rapid*, being revolved in twenty four hours.

10. *Heaven is a place that endureth for ever*; for 'tis there where 2 Cor. 5. 1 our houſe eternal is. Their periſhing is expreſt by changing; & Pſ. 102. 26. as for the burning of 2 Pet. 3. 7, them, whether it will 10. be any more then purging of them, and reach to an annihilation of their ſubſtance is very queſtionable, yea incredible to many

11. *Heaven maketh the Earth fruitfull.* There make God our *depoſitory*, and lay and lock up our ſelves in him, we ſhall be kept ſafe to ſalvation.

8. *God is here and there, and everywhere.* God is not excluded from any place. *If I go up to the Heaven, thou* Pſal. 139. *art there; if I make my* 8, 9. *bed in Hell, behold thou art there: even in the uttermoſt parts of the Sea ſhall thy hand lead and hold me.*

9 *God is very ſpeedy in his motions.* He rides on Pſ. 18. 10. the wings of the wind, Cant. 2. 17 & comes ſkipping like a young *Roe* on the top of the mountaines

10. *God is an everlaſting God*; a God who knows no end. He cannot wax old, nor be diſſolved, being a pure and ſimple *entity*, without compoſition & mixture. All things that have *principles* may have an *end*; but God aroſe not out of principles, neither can he admit of an end.

11. *'Tis from God that all our fruit is found.* Hoſ. 14. 8.

God

Fœcundũ cœlum. There are many *Philoſophers* of opinion, that the *ſeeds* of all things fell down from heaven, & the *fruits* of the earth *ſprang* from them: But this is clear, that the influence of Heaven maketh the Earth to fructifie. God ſendeth downe ſhowres of grace which make us fruitful. He ſoweth in us his immortal ſeed which never leaveth ſpringing and growing, till it reach up to eternal life.

139.

VII. *Chriſt is called the Sun of Righteouſneſſe,* Mal. 4. 2.

Sun.

The Myſtery.	The Revelation.
1. *THe Sun hath his Orbe*, his Tent, or, as the Scripture termes it, his Tabernacle. Pſal. 19. 4. אהל	1. *CHriſt alſo hath his Tabernacle.* 1 In Heaven, his Fathers boſome. 2. On Earth, his Saints hearts.
2. *The Sun hath his riſing and ſetting.* He commeth forth of his chamber like a Bridegroom, & goes to bed again at *even*; which is ſpoken in relation to ſeveral Countreys; for the Sun knoweth no place of reſt, nor hath he where to lay his head and ſleep. To him both night and day is alike, for he is alway *riding poſt*, and ſtayes nowhere. *Radiatum inſigne diei* Pſa. 19. 5. Mark 1. 32	2. *Jeſus Chriſt hath alſo his beginning according to the fleſh:* For as he is the Sonne of God, he knew no other beginning then his Father did, and that was none. *He had no beginning of being, though he had of birth.* And accordingly Chriſt had his even too; his glorious Sun did ſet, but ſoon aroſe again to enlighten the world. *Platovocat ſolem viſibilem Dei filium.*

10.
2. 17

14. 8.

3. *The Sun is at the Lords commandement,* for its riſing, ſtanding ſtill, goirg back, or going down; the Sun doth all by Gods order and appointment. He hath an ordering Ordinance.

Job 9.7.

4. *The Sun* (among the Ancients) *was an Hieroglyphick of truth;* and therefore he was painted naked. Hence aroſe their adagial ſaying, *to ſpeak againſt the Sun,* that is, againſt the manifeſt and open truth. And we have a phraſe like it concerning an aparent truth, *'tis clear as the Sun.*

Contra ſolem loqui ſolet Pythagoras.

5. *The Sun is the Superintendent over the world.* The Archbiſhop and Governor of the world: in the Scripture called the Queen (*Queen Regent*) of Heaven.

Jer. 7.18.

6. *The Sun is of a wonderfull magnitude.* Called a great light; and is ſuppoſed by ſome to be an *hundred ſixty ſix times* bigger then the vaſt body of the

Gen. 1.16.

3. *The Son Chriſt did all by his Fathers command.* He ſpake not by himſelfe or himſelf, but all he did by vertue of the co mmiſſion which his Father gave him.

Joh. 5.30.

4. *Jeſus Chriſt is the very truth;* the plain and naked truth; the Rule and Touchſtone of truth. Every thing beſides Chriſt hath ſomething of a lye in it. There is much doubling in other things. Chriſt is *unity,* and therefore *verity,* for every oneneſſe is truth.

Joh. 14 6.

5. *All government is committed into the hands of Chriſt.* He is the Biſhop of our ſouls. He hath the ordering and diſpoſing of all; 'tis left to him.

Iſa. 9.5. & 22.21. Joh. 5.22. 1 Pet. 2.25

6. *Jeſus Chriſt is very great in* { Power and Goodneſs. } Chriſt is great without *quantity;* his magnitude is unmeaſurable,

Pſa. 135.5.

the Earth.

Cant.6.10 7. *The Sun is fair and bright.* The beauty and ornament of Heaven; a *Rubie* set in that *Golden* Ring. The Sun is of that brightneſſe, as a man cannot look on it, but it dazles and blindes his eyes, unleſſe he look downward and behold it in water, a thick and groſſe *medium.*

Sol quia Solus. 8. *There is but one Sun.* And from his ſingularity he takes his name. There are many Stars, but there is only one Sun.

9. *The Sun is the eye of the world*; The Fountaine of Light. The Sun enlightens the *Moon*, Stars, and all the world; He is always ſending forth his beames of Light. But as concerning this communication, I refer you to the *Myſtery* of Light.

Miniſter, quia lumẽ miniſtrat mundo.

10. *The Sun is very wonder-*

ble, there is no limits to his greatneſſe.

7. *Chriſt is clearer then the Sun*; yea of ſuch brightneſſe, as were we to look upon him in his glorious being, our eyes would dazle and wink at it; but indeed to looke downward & ſee him through fleſh (*his glory vail'd with grace*) he is viſible: yet therein the moſt *lovely above ten thouſand.* Cant.5.

8. *Chriſt is the only Son of Righteouſneſſe.* Mal. 4. 2. There are many adopted Sons, but not a begotten Son, beſide him. The *Heathens* called God by the name of *One.* τῶ ἑνὶ.

9. *Chriſt is the Saints eye, yea, the worlds eye.* John 1. He is the Fountain of Light, in whoſe light onely we ſee light; and there is never a day but Chriſt is miniſtring and giving forth light to the world, eſpecially to his Saints in the world.

10. *Chriſts name is*

wonderful and admirable. All the world gazeth on it with admiration, yea, it's so admired, that by many it is adored and worshipped for a God; and many insensible creatures, (some by opening and shutting, as *Marygolds* and *Tulips*, others by bowing and inclining the head, as the *Sunflowers* and the *Mallow-flowers*) are sensible of his presence or absence; there seems to be such a *sympathy*, that if the Sunne be gone or clouded, they wrap up themselves or hang their heads, as unwilling to be seen by any eye but his.

The Sun is wonderful, especially

in his { motion, and operation.

1. *His motion is very strong and Gyant-like.* He goeth forth like a strong man in his might.

wonderful. Angels and Saints (for love, the World and Divels for fear wonder at him. The Saints (*duely and truly*) adore him for their God; and were there *ten thousand* Suns the Saints would admire Christ *ten thousand* times more then all. He doth so attract and ravish their hearts by the beaming forth of his love-rayes on them, that they seem not to be (*they are sick and dying*) if they be not with Christ. They open when Christ comes, and shut when Christ withdraws, and will not be *kiss'd* by any *lips*, nor *embrac'd* by any *armes* but his. Isa. 9. 6. Cant. 5. 8.

Christ is especially wonderful

in his { motion, and operation.

1. *The motions of Christ are strong and powerful.* As when he moves

1. *To convert souls.*

2. *To help his people.*

3. *To*

2. *His motion is very ſwift*; He makes haſte, as one who runnes a long race, even the whole *circuit* of Heaven in a day. Hence the *Poets* did feign the Sun to be drawn in a Chariot by Horſes.

Eccle. 1. 5. Pſa. 19. 5. 6

3. *His motion is conſtant and continual.* He is ever in motion, and ever keeps the ſame pace. If he do at any time ſtand ſtill, 'tis not to eaſe himſelf; 'tis not for his, but his Creators Pleaſure.

4. *He is unwearied in his motion.* He doth not tire in running his race; He doth not ſpend himſelf by his motion.

5. *The Suns motion is regular*; He never goeth without his bounds, he ever keeps the *Zodiack*, his own line.

6. *The Suns motion is for diſtinction of times*

3. *To avenge himſelf of his enemies.*

2. *Chriſts motions are ſwift and ſpeedy.* He flies on the wings of the wind, and skips like a young *Roe*. And God never makes more haſte then when he comes to the relief of his people.

Pſa. 18. Cant. 2.

3. *Chriſts motions are continual.* He is never out of action. His Father and he are alway in motion for the creatures good,

John. 5.

either { providence, or grace. } by

4. *Chriſt is unwearied in his motions*, He is indefatigable in his journeyings for his people. Chriſt his layings out doth not ſpend him.

5. *Chriſts motions are all regular*, that is, *according* to his will: That is Chriſts way, out of which he never goes.

6. *Chriſts motion makes great difference*

times and ſeaſons;
m.1.14. day and night, Winter and Summer, Spring and Autumn, are in every place, according to the Suns motion; according to the acceſſe and receſſe of the Sunne to and from places, ſuch are their times.

2. *The Sun is wonderful in operation.*

1. *The influence of the Sun doth reach to every Creature;* it penetrates into the bowels of the earth, and dives as deep as the bottome of the Sea. Nothing is hid
ſal.19.6. from his heat. He ſhoots forth his beams like ſo many darts to pierce the
ucida body of the Earth,
ela. and with his lightfull rayes maketh ſearch into the darkeſt dungeons. His remoteneſs from the earth doth not impede his operation.

2. *The Suns heat is felt when his light is not ſeen.* His power and

rence of times with perſons. 'Tis night where Chriſt is not; 'tis day where he is. 'Tis morning ſooner with ſome then with others. Summer and Winter, Spring and Autumne, among the Saints, is according to Chriſts comming and going.

2. *Chriſt is wonderfull in operation.*

1. *The influence of Jeſus Chriſt reacheth to every creature.* Not Heaven, not Earth, Amos 2.2
not Hell hath any thing which he finds not out. All things are naked to Chriſt, becauſe his eye is every where. Though Chriſt be ſeated in Heaven, yet his hand doth reach to earth, as well as his eye; He is preſent by his knowledge and powerful working in every corner of the earth.

2. *Chriſt is often felt when he is not* Job 23.8.
ſeen. Hee workes to 12.
power-

and efficacy is not bound up, when his face is vail'd with clouds.

powerfully and efficaciously in his people, though there be a curtain of darkness drawn between him and them.

הרם quinficcat terram.

3. *The light of the Sun dries up all filthy and muddy places*, by exhaling the vapors which would otherwise corrupt the air, and make it infectious and pestiferous.

3. *Jesus Christ doth exhale and dry up the stinking sinkes of sin* and corruption, which else would infect and kill his people. He is ever extracting the dregs of flesh, and roots of bitternesse.

4. *The Sun doth expel darknesse*; the night takes her flight, when the Sun ariseth in his might. Darknesse *nights*, and the Sunne *dayes* the world.

4. Christ's appearing drives away darknesse. Christ turnes night into day, and evening into morning. Christlesse soules are darke.

5. *The Sun works divers effects upon divers objects.* It melts Snow and Ice, and hardens Clay, &c. and this is according to the matter it meets with.

Materia subjecta.

5. *Christ softens some men, and hardens others*, and that according to his pleasure. He chooseth and passeth by, makes to honour and dishonour as he will.

Rom. 9. 8

Sol & homo generant hominem.

6. *The Sun is usefull to generation.* For many precious fruits are brought forth by the Sun. It makes the

6. *We are regenerated and born anew by the Spirit of Christ.* All the precious fruits of the Spirit, as

the Plants which were laid in the graves, to rise and spring again. Hence the Sun is called the very life and soul of the world by some, because it animates the creatures.

Anima mundi.

11. *The Sun is very profitable to the world.* He shines no where but the world is the better for him. For this, *Homer* calls the Sun ἑκατόγχειρα, *hundred-handed*, because he is so beneficial.

Centimanum.

12. *The Sun is very comfortable.* Alas! what a sad time 'tis when the Heavens walk in sable, black, mourning and teare-shedding clouds! the world seems to be covered with sackcloth when the Sun's eclipsed. But men and beasts even smile together, yea the very vegetables of the earth lift up their heads for joy when the Sun shines. 'Tis a pleasant thing to behold the Sun.

Eccl. 11. 7

as holinesse, faith, love, joy, &c. they are all from Jesus Christ. We that lay buried in a grave of sin and misery, have a resurrection by the rising of the Sun of Righteousnesse.

11. *Christ is very profitable to every soule where he comes*; for where ever Christ comes, there comes with him the love of God, joy in believing, salvation, and eternal life.

12. *Oh how comfortable is the light of thy countenance, dear Jesus?* Alas! yea, woe and alas! how doth a poor soul droop, and will not be comforted when thou art not shining and smiling on it! it hangs down the head, and begins to die, if thou come not; but when thou breakest out of the cloud, oh how sweet is thy voice, and thy countenance lovely! the light of it is better then life.

Art

Art gone clear Sun? 'tis night, 'tis death to me:
'Tis day, 'tis life, 'tis all when I have thee.

13. *The light of the Sun ſwallows up the glory of the Moon*, and obſcures the light of the Stars; the greater light obſcures the leſſe, and makes it to be little or not at all regarded.

14. *The glory of the Sun is more then the glory of the Moon or Stars.* That is, the Sun is fuller of light then the Moon and Stars, and gives light to them; their light is much of it borrowed. 1 Cor. 15. 41.

15. *The Sun can never be totally eclipſed.* For the *Moon* (whoſe interpoſition between the *Sun* and our *ſight* maketh an *eclipſe*) is far leſs then the *Sun*, and ſo cannot overſhadow it.

13. *The light of Chriſt ſwallowes up ſenſe and reaſon*, and drownes them in believing. The *day-light* of Chriſt the *Sun*, makes the *night-light* of ſenſe and reaſon, the *Moon* and *Stars*, to be leſſe eſteemed.

14. *The glory of Chriſt is more then the glory of all the world, yea, of all the Saints.* He hath more light and righteouſneſſe then they, and they have none but what they have from him. 1 Cor. 1. 3

15. *Jeſus Chriſt is never totally eclipſed.* If his face be hidden in great part, yet there is ſome door of hope, or ſome crevice of light, by which the ſoul is cheriſhed. For ſin which interpoſeth between Chriſt and us, is leſs then Chriſt, and cannot eclipſe him.

VIII. *Jeſus Chriſt is called a Star*, 2 Pet. 1. 19. Revel. 2. 28.

Star.

The Myſtery.

1. *A Star is but a piece of Heaven enlightned.* The Stars partake of the ſame nature and condition with the Heavens; they are *of*, *in*, & move *with* the heavens

2. *Stars give forth their light in the night.* They appear (as the rulers of the night) when there is no light beſide theirs; they ſhine when elſe darkneſs would cover the face of the Earth: They ſhine in the *twilight*; and though they are clouded, they are not eclipſed.

3. *Stars ſerve for direction.* They are the Traveller's and Mariner's night dyall, whereby they ſteere their courſes, as the wiſe men did follow the Star which they ſaw before them.

4. *Stars are high*; ſetting a neſt among the

The Revelation.

1. *Jeſus Chriſt is Heavens, his Fathers brightneſſe.* He partakes of the ſame nature and condition with his Father. He is God *of* God, God *in* God, and God *with* God.

2. *Chriſt ſhines to us in the midſt of darkneſs*; when our own light was darkned, our *day* turned into *night*, this Starre aroſe and made our evening morning. He ever ſhines to perfect day, and never lies eclipſed, though ſometime clouded.

3. *Jeſus Chriſt is our guide and leader* through the darke wilderneſſe and Sea of troubles to our *Canaan.* He is the true *Pole-ſtar*, by which we *ſteer* to the *haven* of *Heaven.*

4. *Jeſus Chriſt is aſcended on high.* His Star

the Stars, is ſetting the neſt on high. And *Eliphaz* ſhewes the elevation of the Stars;
Job 21.12 behold the height or head of the Stars how high they are!
Gen.1.16. 5. *The Stars are fixed in the Firmament of Heaven*; they do not wander up and down like *Comets*: they move indeed but orderly, keeping their rankes and files at a diſtance, never going out of their *Orbes*.

6. *The Stars are very big and great.* Some ſay that the leaſt of the fixed Stars is bigger then the Moon: they are *without controverſie* very great, or we could not ſee them at ſuch a diſtance.

7. *The Stars* (though they be exceeding great) *ſhew but little in the eye.* A mans ſenſe cannot comprehend the dimenſions of the Stars.
Job.38.31 8. *The Stars have a ſecret and admirable influence on things below.* None can binde the Seat and Throne is exalted above the Stars. He is enthroned in the boſome of his Father: The Lord is high above all the Nations. Pſ.113.

5. *Chriſt is fixed in the Heavens*; he hath taken up Heaven for his habitation, from whence he will not ſtir forth again till he come to judge the Nations. He now moves in the Spirit.

6. *Chriſt is exceeding great*: all the Nations to him are but as nothing: but as a drop to the Ocean, a Star to the Heavens, a mote to the Sun. Our dim and weak ſight cannot ſee his greatneſs.

7. *Chriſt ſhews little to the worlds eye.* They which make ſenſe the judge, and looke on Chriſt according to the fleſh, have a very low eſteem of Chriſt.

8. *Chriſt hath a myſterious and wonderful ſecret way of conveying his influence* into his people

the sweet influences of *Pleiades*. Astrologers tell us strange stories of the *regiment* that Stars have over men and States, their affairs and manners.

9. *The Morning Star is the Suns harbinger:* He is the pledge of future light. He *ushers* in the Sun, and is the forerunner of perfect day.

Anteambulo solis.

Phosphore, redde diem

10. *The Morning star excels and exceeds all* other Stars in brightness. He out-shines all the Stars.

11. *Stars are Emblematical of honour and dignity.* They are representations and badges of Nobility, heighth and eminency. *Maximus* was styled a Star. This was the glory and royalty of the woman, that on her head was a *crown of twelve Stars.* The righteous shall shine like Stars.

Sidus Fabiæ gentis

Rev. 12. 1.

Dan. 12. 3.

people, which none can impede. And he only is truly the governour of all men; their states, manners, and affairs are transacted according to his pleasure.

9. *Christs arising in the soul is the forerunner*, the pledge & earnest-penny of all fulness of grace and glory: he ushers in both.

10. All the Saints shine like Stars, *but Christ is unconceivably more bright then they:* He out-shines all his fellows.

11. *Jesus Christ is the Star of Jacob*, which notes (as the *Caldee* hath it) the Royalty of Christ: and both are Titles of his Honour, that he is the offspring of *David*, & the bright and Morning Starre. Therefore the false Christ, (the Son of a lye) who rose in the time of *Trajan*, named himselfe the Son of a Star.

Num. 24. 17.

Rev. 22. 16

בר כוכב

The

The diſparity, which is ſhewn betwen light and Chriſt, will alſo hold forth the ſhortneſs and deficiency of Heaven, Sun and ſtars in holding forth Chriſt. Onely take this one from *Aſtronomers.*

THey ſay, That whereas all other *Planets* conjunction is the perfecteſt amity, the *Sun* contrarywiſe is good by aſpect, but evil by conjunction.

But *Jeſus Chriſt* is not onely good by aſpect, but in conjunction alſo: yea, indeed the ſweetneſs & perfection of our amity with Chriſt is in union & communion.

IX. *Chriſt is called a Councellour*, Iſay 9.6.

Councellour.

The Myſtery.

1. THe *proper office of a Councellour is* (implyed in his name) *to give counſel*, to adviſe and direct men in the managing their buſineſs according to Law.

Now to this purpoſe it is requiſite.

1. That he be a *man of knowledg & underſtanding*, & that more eſpecially in theſe two things.

1. That he be *well read* and vers'd in the *fundamentall* Laws and *ſtatutes* of the

The Revelation.

1. JEſus *Chriſt doth counſel his people.* Pſal.16.7. He adviſeth and directeth his *clients* how to manage and tranſact all their deſignes according to the Law, the will of God.

Chriſt is furniſhed,

1. With wiſedom and knowledge, for he is the very *wiſedom of God.* And 1Cor.1.2

1. Chriſt is very well read in the *Statutes* and *decrees of Heaven*, he knows the fundamentals

the Realm, that he may know wherein the Law is for, or against his cause. He need be well acquainted with the *Topicks*, rules and grounds of Law.

2. *That he do fully comprehend the state of the cause in which he is to appear.* To see to evidences, to examine witnesses, to weigh well all circumstances, that every thing be in order, doth much concern him. For otherwise there be so many *quirks*, *quiddities*, and evasions in Law, that an adversary may soon finde a starting hole.

2. It is requisite that *a Councellor be faithful*, and that

1. *In telling the plaine and naked truth* to his *client*, whether his cause be good or no, and not beare him in hand with faire words

mentals of Gods law, having been the *Maker* and *Registter* of them from all *Eternity*. He knows what's to be done at the *Kings Bench*, being to sit *Judge* there: and what at the *Court of Requests*, being *chiefe Master* there.

2. *Jesus Christ is fully acquainted with the state and case of* his people, for whom he is advocate and intercessor. He orders every thing so wisely, and orders all so faithfully, that though the old serpent himselfe be his adversary and opponent, he shall finde nothing in him, nor in the cause he pleadeth, which shall prejudice him or it.

2. *Jesus Christ is very faithful.*

1. *In telling the soul the naked truth*; If the cause bee not good, Jesus Christ will not plead it; Christ pleades for suffe-

words (for a fees sake) when he knowes he shall be cast.

Exod. 23. 8. 2. *That his eyes be not blinded with a bribe.* That he doth not sell the cause of his client, and betray or bewray it to the adversary.

3. It is requisite in a Councellor, *that he be eloquent* & able (*Nestor*-like) to deliver himselfe with *Rhetorick*, that may drop like Honey with soft words, & hard-*strong* arguments, or else he may lose a good cause for want of speaking to it.

suffering Saints; but if they suffer *as evil doers*, Jesus Christ will not speake in that case.

2. *Jesus Christ will not be bribed nor blinded.* Though the Divel offer him all the glory of the world, he wil not sel his people to him.

3. *Jesus Christ is the best-spoken Councellour in the world.* Never man spake so sweetly, so convincingly, and with such authority as Christ speaketh. He will not suffer a cause to be wrested or worsted, either for not speaking, or not well-speaking to it.

Cant. 5. 13. Mat. 7. 29.

X. *Christ is called a Lamb*, Rev. 13. 8.

Lamb.

The Mystery.

1. A *Lamb is a quiet*, innocent, and harmless *creature*, it doth no wrong nor injury to any.

2. *A Lamb is very silent and patient in time of being put to death;*

The Revelation.

1. *Christ is of a sweet, quiet, innocent, & harmless nature.* He never wronged or injured any.

2. *Jesus Christ was as one dumb, and opened not his mouth.* He

Acts 8. 32.

doth by no means tremble, and recoyle, and strike at him, but non-hear a complaining bleat. A Lamb doth not cry or strive as other creatures do.

Isa. 53. 7. Jer. 11. 9.

3. *Lambs were the richest of ancient times and first ages.* Their money was called a *lamb*, because the figure of a Lamb was on it. *Abraham* bought a field for an hundred pieces of Silver or Lambs: and *Corydon* boasting of his riches, saith,

Pecunia à pecude.

Gen. 23. 16

Mille meæ Siculis errant in montibus Agnæ.

Straying on *Sicily Hills*, a thousand Lambs I have.

2. *Lambs are weak and infirme creatures*, so weak, that many times the Shepherd is fain to carry them in his bosome.

4. *Christ became weak:* taking on him humane infirmities with the nature; & was many times in such cases as that an *Angel* came and ministred to him.

3. *Lambs are very useful and profitable*; their flesh for food and their wool for cloathing.

5. *Christ is very profitable* even to a necessity. His flesh is our bread, and his righteousness our cloathing.

Mat. 4. 11.

6. *Lambs were for Sacrifices*

6. *Christ is the Lamb slain*, yielded himself willingly to the death; He opened not his mouth, nor drew his Sword, nor called for *Legions of Angels*, but yielded his cheek to the smiter.

7. *Christ is all our riches*, no money will passe for currant with God, but onely Jesus Christ; He is the Saints estate, portion, and inheritance. Let not the rich man glory in his riches, but in Christ we may boast all the day long.

Jer. 9. 23

guard them from Foxes, Wolves, Lyons, &c,

4. *Shepherds often hazzard their lives for their sheep*, to defend or rescue them from beasts of prey. As

Sam. 17. 35. *David* for a Lambe fought with a Lyon and a Bear.

Ezek. 34. 4. *Shepherds doe strengthen the diseased*, and heal them which are sick, bind up that which is broken, seek that which is lost, and bring again that which was driven away.

Luke 15.

6. *Shephers keepe their sheep together*; they suffer not their sheep to stray and straggle abroad, lest they be lost.

Ezek. 34. 6, 12.

Ezek. 34. 17. 7. *Shepherds judge between the fat and the lean*; If any push the diseased, if they thrust and shoulder out the weak, shepherds take notice.

8. *Shepherds are to give an account of their*

the folds to keep them from danger. The Lord is my shepherd, I will not fear, &c.

4. *Christ layes down his life for his sheep.* He engageth himself against tyrants and Divels who would make a prey of, and devour his flock.

Joh. 12. 10.

5. *Christ drives gently when we are with young*, and carries the Lambs in his bosome. He cures their diseases, & helps all their maladies; He seeks that which is lost, and binds up that which was broken.

Isa. 40. 11.

Luk. 20. 10

6. *Christ congregates and assembles his sheep into flocks*, and his flocks into folds; He tells them where he feeds, that they may be together.

Ezek. 33. 13.

Cant. 1. 7.

7. If Christ his sheep that are fat, and have power in their horns, push at the weak, God will aske them, *who made you Lords? or why smite you your brethren?*

8. *Christ gives his father an account of all his sheep.* Here are all, I have

1 Sam. 7. 9 *Sacrifices*; they did *typically* make atonements. *Samuel* to appease God, offers up a sucking Lamb. There was a *Paschal* Lamb; a Lamb for dayly Sacrifice, for Peace offerings, &c. there was a Lamb.

slain, that is, sacrificed from the beginning of the world, that is, in *Abel*'s offering; which was the first Lamb *typical* of Christ. A Lamb in all offerings shews Christ in all who is the body of all the shadows, and the substance of all sacrifices. Rev. 13. Col. 2. 1

XI. *Christ is called a Shepherd.* John 10. 11. 14. 10. *Shepherd.*

The Mystery.	The Revelation.
1. A *Shepherd doth mark his sheep*; he sets his name upon them, whereby they are known from other mens.	1. *Christ hath named his name, set his mark* upon, and seal'd his people with this signe, *Holiness to the Lord*; which distinguisheth them from the world. Joh. 10. 3
Pastor a pascendo. Jer. 31. 24. 2. *A Shepherd feeds his sheep*; that is, he leads them to the green pastures and springs of Water, where they feed.	2. *Christ feeds his people* with knowledg and understanding; he leads them by the *water springs*. He feeds them in his *garden*, in his *Temple*, on *beds of spices*. Jer. 3. 15 Joh. 10. 3 Isa. 49. 10 Cant. 6. 2 3.
Ezek. 34. 2. Should not the *shepherd* feed the flock? yes	
Judg. 5. 16 5. *Shepherds keep watch over their flocks* They abide among the flocks to safeguard	3. *Christ keeps a strict watch over his sheep*; his eye is never off them, he abides among

XUM

their sheep; to see that none be lacking, but that the whole number be brought in.

9. *Shepherds take great care to order their sheep*, to see that the infected be separated from among the flock, lest they infect the whole.

10. *Shepherds fleece their flocks*; and 'tis but reason that he who planteth a *Vineyard* should eat of the *fruit*; and he that keeps a flock should eat the flesh thereof. This the Shepherds have for *maintaining* the sheep, that the sheep *maintain* them. 1 Cor. 9. 7.

I have not lost one. There shall not one miscarry nor die, they shall not be lacking, *saith the Lord*. Joh. 17. Jerem. 4

9. *Christ purgeth his Church*; If any *Goats* & wicked ones come among the sheep, Christ casteth them out, lest a little leaven *leaven* the whole lump. The *Lepers must not be among the clean*. 1 Cor.

10. *Christ expects the fleece, the fruit, and obedience of his people.* And indeed his doe know his voice, & are willing that Christ should use them as he pleaseth; and though they cannot maintain Christ his *personal*, yet they may Christ's *mystical* body, and he expects it.

But Christ is a *great* Shepherd, one who excels all others, *Heb.* 13. 13.

1. Christ's sheep are all his own, and that	1. *But other Shepherds are hirelings*, they keep other mens sheep.
1. *By creation.* He made us, not we our selves, we are his Ps. 100. 3. people,	1. But other shepherds do not, cannot *make their sheep*.

people, and the sheep of his pasture.

2. *By Redemption.* When they were lost, he bought them, and his blood was the price of ransome. 10.11

2. *His sheep are more then ever any had*; the flocks on a thousand hills are his; he hath Jews and Gentiles for his sheep in the ends of the earth. 50.10. Isa. 5.4.

3. *He goeth before his sheep.* He marcheth in the *front*, and leads up the *van*; that if any danger be, he may bid it battel, and incounter it. 1. 10.4.

4. *Jesus Christ is able to drive away the beasts of prey*; he alone with his own voice can make the fiercest Lyon leave his prey. He can make the Divels flee, and restrain the wrath of man. The Divels tremble if Christ do but utter his voice.

5. *Jesus Christ our Shepherd is a Prince born;*

2. Other shepherds doe seldome or never lose their lives, *they never lay down their lives for the sheep.*

2. *Other shepherds have but a few sheep*, their flocks are but smal.

3. *Other shepherds bring up the reare*, they come behinde; a sheep may be slain before they can come to relieve it.

4. *Other shepherds* may endeavour, but they *are not able to resist the force of Lyons, &c.* If any hungry Lyon roare after the prey, though a multitude of shepherds come forth against him, he will not be afraid of their voice, nor abase himselfe for their noise. Isa. 31. 4.

5. *Other shepherds are poor slavish underlings:*

Ezek. 34. 23. Jerus. His is of the stock Royal of no lower descent then the seed of David.

XII. *Christ likened to a Pearl*, Mat. 13.45,46.

The Mystery.

1. *Pearls have a very strange original and birth.* The shell which is the mother of *Pearls*, at a certaine time of the year opens it self, and takes in a certaine moist dew as seed, wherewith they swell and grow big, till the time of their bringing forth the Pearl.

2. *Pearls are of very great worth*; they are highly prized, farre above Silver or Gold. They are the richest merchandise, and most soveraign commoditie throughout the whole world. Men hazard all, and sell all for Pearls.

3. *Pearls are very rare things.* Pebbles are common, but Pearls

things. They have not that magnanimity nor skill that Princes have.

Pearl, Mat. 13.45,46.

The Revelation.

1. *Jesus Christs originall and birth is wonderfull.* In the fulnes of time a *Virgin mother* of Christ our Pearl is overshadowed by the *Spirit*, and travails bigg with Christ, till the time came that she was to be delivered of such a *Pearl* as was the worlds ransome.

2. *Jesus Christ is of an inestimable value.* He is precious above Rubies, and all that can be desired, is not to be compared to him. No valuation shall be made of *Pearls*.

His { *Blood* precious. *Saints* precious. *Promises* precious. *Word* precious. *Faith* precious.

Prov. 3

3. *Christ is very rare*, that is, here enjoy'd

Pearles are scarce. There are but few who have Pearls.

4. *Pearls have an hidden vertue, and secret excellency.* Though for bulk a Pearle be small, yet in power a Pearle is great.

5. *Pearls have very many excellent qualities,* as

1. *They are pure,* and that makes their worth.

2. *Pearls are bright,* shining and resplendent, lucid & transparent; yea their beauty is as much within as without.

3. *Pearls are firme,* strong, and well compact, so as fire cannot consume them, nor ordinary strength break them.

6. Pearls have many very notable effects: as,

1. *They supply our need* on all occasions.

2. *They are for grace* and ornament. A Pearl in ones eare is instead of an Usher

know the worth of, few sell all for this Pearl.

4. *Christ hath an hidden and secret way of working.* Though he seem weak to the world, yet he is the power of God to salvation. Rom. 1. 16

5. *Christ hath many excellent qualities,* as

1. *He is pure* and spotlesse, altogether without sin.

2. *Christ is beautiful,* fair and shining, above ten thousand. Christ's beauty is as much within as without.

3. *Christ is a firme, sure and strong Christ,* fire cannot burne him, water cannot drown him, nor strength break him.

6. Christ hath many famous effects: as,

1. *He supplyes our need* on all occasions.

2. *Christ is our grace* and ornament. If we weare Jesus Christ, he will make way

disposeth of the body.

3. The head is the grace of man, and the seat of beauty.

4. *The head doth sympathize with the body;* but if the toe be trod on, the head feels it, and looks to it, and complains of it.

5. *The head is the highest part of the body.* High and eminent as above the rest. The top of all. The glorious beauty, saith the Prophet, which is on the head, that is, on the top of the valley. Isa. 28. 4.

6. If the *head* be sound, though many *members* be weak, yet there's no great danger but a man may live. As long as the head is above water, the body cannot be drown'd.

is seems him good.

3. All the Saints beauty is seated in the head, he is their crown and glory.

4. *Christ is very sensible of all that is done to his people.* If any strike them, he sayes, *Why persecutest thou me?* Acts 9.

5. *Christ is high and exalted above all the members.* Jesus Christ being to supply all, because the top of all, that from on high his precious ointment might stream down to the skirts of his Garment.

6. Though many of *Christs* members be sick & weak, he is always in good health; and while the *head* is alive, the *body* shall not die. Our head is high above *gun-shot,* and while he is safe, we are safe in him.

XIV. Christ called Lord and Master. John 13. 13.

Master.

The Nature.

1. Above [illegible] command of

The Application.

1. In the Saints 2. [illegible] at Christs command,

ther to make way into how outer by because the wearers are lookt on as honourable.

3. *Pearls are of great use to prevent poysons*, to preserve natural strength; to purge *melancholy*, &c. they are very cordial.

7. *Pearls are called unions*, as much as to say, singulars; because they are alway found out by one, and not more together.

way for us through the presse of evils, wherewith we are throng'd in the world.

3. Christ only can keep us from being poysoned with the venemous sting of the old Serpent. He only can strengthen us, and purge out our corruptions. *He is our cordial.*

7. *Our Christ is singular*, that is, the one only Christ. There is but one Mediator betweene God and man.

XIII. *Christ is the Head of the Church,* Eph. 4. 15. & 5. 23.

Head.

The Mystery.

1. *THe head sendeth influence into the whole body.* All the body is beholding to the head. The body headlesse were lifelesse.

2. *The head governs the body.* 'Tis the Throne of the soule, the seat of reason and understanding, whereby the soul orders & disposeth

The Revelation.

1. *Christ hath an influence into every member of the body*; he giveth every member grace, light, righteousnesse, &c. they have all from him.

2. *Christ rules and governs his body*; Christ disposeth of all the members by an arbitrary power, to what places and functions it

of their servants. They say (as the Centurion to his souldiers) to this man Go, and he goeth; to that, Come, and he cometh; to a third, Do this, and he doth it. *Masters* by their command order their servants to their several duties and imployments. Luke 7. 8.

2. *Masters do provide for their servants*, to give them their food in due season.

3. *Masters give wages to their servants*, the labourer hath his penny, being worthy of his hire; and woe to them that do keep back the wages of the labourer. Luk. 10. 7. Jam. 5. 4.

4. *Masters do protect and defend their servants* from oppression and wrong: they take care that their servants do not lie under reproaches & injuries.

5. *Masters doe use to give their servants* some dayes of liberty and

you and, they stand before him, waiting to know what his pleasure is, and what his commands be. Christ appoints his people to their several conditions; for though they all have but one calling, *that's walking with God*; yet some walke in one place, some in another, as he appoints them.

2. *Christs servants are well provided for*; they have their every days meals ready drest and dish'd up for them.

3. *Christ giveth his servants great reward*; they have all after their fight is fought and course finished; a Crown, a Kingdome prepared for them.

4. *Christ is very jealous for his servants*, and if any wrong them he will require it at their hands, as if he himselfe had undergone the injury. Pf. 105. 14

5. Christ doth allow his people liberty for honest recreations, & of

and recreation; they allow them some gaudie-days, times of vacancy and pleasure.

of good report; only he warns them that they take heed of *Hidepark* wantonnesse, *Moorefield* licentiousnesse, and *Exchange fashions*, whose fashion is to be always in exchange of fashions.

But never was there Lord and Master like our Lord and Master. For,

1. MAsters *have not their servants hearts in their hand.* Masters may command to *obedience*, but cannot make their servants *obedient*.

2. *Masters do many times pinch their servants* both in meales and moneys; and give them not a competent allowance.

3. *Masters many times* (for their own advantage) *put their servants upon dangerous employments* by Sea & land, such as do often hazzard their lives.

4. *Masters do but seldome promote their servants*, lest it derogate from their own honor and disadvantage their

1. BUt *Christ hath all his servants hearts in his hand.* Christ can as well make his servants *obedient*, as command them to *obedience*.

2. *But Jesus Christ lets all his servants sit at full Tables*, and gives them great Wages, no lesse then Heaven for their penny.

3. *Christ never puts his servants upon any employment which should prove a detriment* to them; there is not the lest dāger in any work to be done for Christ.

4. *But Christ prefers all his servants* to the same glory, the same happinesse, the same Heaven, which hee himself

their own trading.

5. *Masters doe not* (though their servants were captivated while agents and factors for them) *redeeme their servants* with laying downe their lives for them.

6. *Masters are many times respecters of persons*; they respect and use one servant better then another.

7. *Masters* put their servants upon service, but *give them no strength nor ability to do it.* The Masters will not help them with one of their fingers.

8. *Masters many times take great offence at a little fault*, and so turn away their servants and looke no more after them.

9. *Masters do not allow their servants to sit at Table* with them much lesse doe their Masters serve them.

10. *Masters*

himselfe enjoyes.

3. *But Christ layes down his life for all his servants*, whom he found captivated by the Divel for being agents against himself.

6. *But Christ loves all alike*; Jew and Gentile, bond and free are all one to him, and are alike in him. Col. 3. 11.

7. *But Christ lends, yea gives his people his strength to doe their work.* If he bid them pray, he gives them the spirit to help their infirmities; if he bid them repent, he gives them repentance, &c. He does their work in them and for them. Rom. 8. 26. Acts 5. 31. Isa. 26. 12.

8. *But Christ covers and winks at the failings of his servants*; he doth not turn them out of doors, but loves them still.

9. *But Christ makes all his servants his fellows*; that sit at the *same Table*, yea he himselfe comes forth to serve them.

10. *But*

10. *Masters do not impart their secrets to their servants, they reserve them for bosome-friends.* Joh.15.15	10. *But Christ acquaints his servants with his secrets.* Christ is familiar with his servants and tells them all his and his fathers heart. Joh.15.15

XV. *Christ is called a Lyon,* Rev. 5.5.

Lyon.

The Mystery.	The Revelation.
1. THe *Lyon* is a very majesticall creature; Majesty sits inthroned in his very looks; which occasioned this speech from *Philip* of *Macedonia*, that an army of *Harts* (which are timerous creatures) having a *Lyon* to their Captain, were more terrible then an army of *Lyons* that had an *Hart* to their Captain. And hence it may be that they take and subdue Lyons, by casting a vaile upon their face; as if all their force lay in their Majestical looks.	1. JEsus *Christ doth carry Majesty in his face.* There is Majesty in his looks, Majesty in his words, Majesty in his walking. One *Christ* in the head of a Company of (though but *Hart-hearted*) Christians, is enough to oppose, scatter, and vanquish the most potent Army that ever the *Prince* of darknesse and *god* of this world could raise against the Saints. The looks and words of Christ affright his enemies.
2. *Lyons are very magnanimous and courageous;* they are always conquerors, and are *Hieroglyphical* of Dominion: *Leo non terretur larvis.*	2. *Christs Majesty doth not want magnanimity;* Christ never encounter'd with any but he was conqueror.

Dominion: and it was accounted ominous if a Woman brought forth a Lyon, as signifying that Country to be subdued by strangers. Hence the Adage *societas leonina*: The ruling, yea the overruling society.

Mulier leonem.

3. *A Lyon is a terrible, dreadfull, and formidable creature.* When he lifts up his roaring voice, the beasts of the field tremble, & hide themselves for very fear.

Amos 3. 8.

4. *Lyons are robust and strong* creatures; 'tis said of *Saul* and *Jonathan* they were stronger then Lyons. And when the *Sun* passeth through *Leo*, its then in its greatest strength; dan of the strong came sweetness.

2 Sam. 1. 23.

Judg. 14. 14.

5. *Lyons are watchful creatures.* For He conquered the Divel, and rid in triumph through his Kingdome (*the air*) when he ascended on high. He conquered the world, trampling it under his feet. He conquered sin, condemning it. He conquered the wrath of God, appeasing it. When the Woman brought forth the Lyō of the Tribe of *Judah*, it portended nothing less then the conquest of the divels kingdom.

3. *The voice of Christ* (especially in the last day) *is most dreadful to the wicked*; it makes them to cry to the mountaines to cover them, as not being able to abide his voice.

Rev. 6. 16.

4. *Christ is very strong*, for he is the power of God. He is a mighty man, mighty with God, mighty as God, yea the mighty God; and a soul acts then in strength when it passeth through Christ.

5. *Jesus Christ*, who is

creatures. It hath been a tradition that they are insomnes, that they sleep not; perhaps they sleep not so much as other creatures; but that they sleepe not at all is absurd to think; but their eyelids being too little to cover their great eyes, they doe sleep with their eyes somewhat open and shining, which hath occasioned it to be supposed that they slept not at all.

6. *Lyons are full of clemency to them that prostrate themselves at their feet; they will not touch any who by submission humble themselves before them.*

Corpora magnanimo satis est prostrasse Leoni.

Lie on the ground before the Lion stout,
And that's enough from's paw to keep thee out.

7. *Lyons are witty, cunning, and crafty (yet not fraudulent) creatures.*

8. *Lyons*

is the keeper of *Israel* Ps. 121. 4. *neither slumbers nor sleeps*; he never shuts his eyes, but hath them alwayes open upon the just. He winkes not so much as to the twinkling of an eye. He always stands centinell for his people, and is alwayes looking about him to see if any danger be approaching. He watcheth over his people for good.

6. *Christ is full of pitty, compassion, and tenderness of bowels to all that humble themselves before him.* He resists, and (Lyon-like) teares in pieces the proud, and giveth grace to the humble, with whom also he makes his habitation. Oh Christ is much taken with humble souls.

7. *Christ is wise*, he outwits the policy of hell & the world, yet useth no false dealing.

8. *Christ*

8. *Lyons are creatures which will be sure to revenge injuries done to them.* They will prey on them who would make a prey of them. When *Juba* (as the story telleth) march't with his army through the Desarts of *Africa*, a young man of his company wounded a Lyon; but the year following, when *Juba* returned, the Lyon again meets the Army, and from among them singles out the man that hurt him, and tears him to pieces, suffering all the rest to pass in peace and safety.

8. *Christ will also take revenge on all that have wounded him* or his people; such as would prey on Christ, shall be made a prey to Christ. Though they wound Christ in his passage through the Wilderness of this world; yet certainly when he comes again to judge the world, he will single out all that shoot their arrows at him or his, or him in his members, & will without mercy tear them in pieces. But as for the peaceable, peace be to them, and the whole *Israel* of God.

XVI. *Christ is called a Vine.* John 15. 1. *Vine.*

The Mystery.

1. A *Vine is a goodly, fair, and pleasant* thing to look upon. And that

1. *For the pomp and statelinesse of the leaves*, which veile the Grapes from the scorching Sun.

2. *For*

The Revelation.

1. *Jesus Christ is very fair*, lovely, and amiable to look upon. And that

1. *For the skirts of his Garments* which do hide our soules from the heat of wrath.

2. *For her loving imbraces*, with which shee claspes about Walls, Trees, and Poles.

3. *For her big-bellied Grapes*; for the many bunches and clusters which hang like ear-rings to adorn her.

2. *A Vine hath a very pleasing*, acceptable, and gratefull smell.

Ezek.17.6 3. *A Vine is of a spreading nature*; it shouteth forth its sprigs and spreads out its arms; it alwaies takes up more place.

4. *A vine is very* Ezek. 32. *fruitful*; it brings forth 2. abundance of Grapes, Isa.128.3. from which wine (*the bloud of Grapes*) is prest forth, a liquor that hath many excellent qualities.

He pou- ed in oyl nd wine Luke 10. 34.

1. *Wine is a* special good *medicine for an ulcer*; by reason of its heat and moderate drying.

Eccl.11. 19.

2. *Wine is comforting*; it makes merry and glads the heart of

2. *For his many loving imbraces* wherwith he claspes and embosomes his beloved ones.

3. *For the graces wherewith he is pregnant.* The many clusters of Grape-graces, which like Jewels set him forth.

2. *The favor of Christ is like sweet ointment* poured forth.

3. *Christ is very spreading*; from *Adam* to a Family, from a Family to a Nation, from a Nation to the World.

4. *Christ brings forth abundantly*; from him is all our fruit found, and from him there flows forth bloud which is better then wine, and hath many transcendent qualities in it.

1. *Christs bloud is the best medicine* to cure the ulcers which sin hath made in the hearts of men.

2. *Christ is full of comfort, and fills the soule with comfort.*

He

of man, it lightens the heavie heart, it cheers up and revives the ſpirits; which were impriſoned in damps of *melancholy*. It makes a man forget his affliction.

Pſ. 104. 15. Prov. 10. 34.

3. *Wine doth refreſh the inward and natural heat, and thereby quickens the ſtomack.* *Paul* would have *Timothy* drink Wine to heat his ſtomack which was cooled by drinking Water. Wine cauſeth the ſtomack to have an appetite to meat; it helps concoction, and conveyeth nouriſhment through all parts of the body. It increaſeth ſtrength, maketh pure bloud, maketh the body well-coloured, and is of great uſe to ſuch as are in conſumptions.

4. *Wine is a remedy againſt taking of Hemlock*, and other cold poyſons; as alſo againſt the biting of

Hee revives and cheeres up poore drooping ſoules; and when he comes the ſoule forgets the ſorrows and pangs which it lay under, while he was abſent.

3. *Jeſus Chriſt doth refreſh and ſtir up the roots of grace in the ſoule*, which many times are kept under by cooling temptations. He provokes the ſoule to ſtrength of appetite after the bread of life, and helps the ſoule to digeſt and concoct the marrow wherewith he feeds it. He ſtrengthens and beautifies the ſoul, and keeps it from languiſhing under a conſumption. He is (oh how ſweet!) a cordial.

4. *Chriſt is the beſt Antidote againſt the Hemlock of ſin*, againſt the bitings of the old Serpent, and

of Serpents and ſtings of venemous beaſts, which kill by cooling.

5. *Aqua Vitæ is drawn out of wine*; 'tis the ſpirits of Wine, which is of great uſe to preſerve and prolong the life of man.

ſtings of this venomous World, which elſe would hurt and kill the Saints.

5. *The ſpirit who is the water of life flows from Chriſt*; which helps the ſoule when it faints, and recovers it out of its ſwouning fits.

The diſparity between the Vine and Chriſt.

1. THE *Vine* as it *needs ground to ſtand in*, ſo alſo props to uphold it; for it cannot ſtand alone by reaſon of its weakneſs. 'Tis an adjective ſubſtantive.

2. *The Vine of it ſelf is not ſerviceable to any thing*; it is ſo brittle that it will not ſerve to make a pin. All its excellency is in fruit-bearing.

3. *Vines are confined* to certain places, *and incloſed*; and are not common to every mans uſe.

4. *A*

1. BUt *Chriſt is of himſelfe, and ſtands by himſelf*, and needs not another either as a foundation to ſtand on, or a prop to lean on, he being all himſelf.

2. *But Chriſt is moſt excellent in his owne perſon*; and were it to be ſuppoſed he could bear no fruit, yet himſelf were moſt excellent and glorious.

3. *But Chriſt ſtands in the ſtreets*, and he that runs may take and taſte how good and gracious he is to all that come unto him.

4. *But*

4. *A vine ageth soon,* it is very short-liv'd, and endureth not long. It makes haste to its bigness, and dies suddenly.

5. *A little Wine* (as a drop or two) *cannot effect much*, it cannot chear at all.

6. *We may drink too much Wine*, and so sin against God and our own souls. For

Prov. 23. 29,30. 1. It causeth woe, sorrow, contention, babling, redness of eyes, and wounds.

Isa. 5. 11. Prov. 23. 33. 2. It inflames to pride and lust.

3. It maketh a mocker, and raging.

Prov. 23. 33. 4. It openeth the mouth to speak perverse things.

Prov. 23. 34,35. 5. It makes us insensible of danger.

Hos. 4. 1. 6. It taketh away the heart.

Hos. 7. 5. 7. It maketh sick.

Hos. 5. 7. 8. It makes a man to affect evil men.

Hab. 2. 5. 9. It makes a man a transgressor.

Pr. 23. 9. 10. It overcommeth.

4. *But Christ is long-lived*, even to eternal life. Christ doth not grow old, nor decay; but is and will be for ever.

5. *One drop of the water of life*, and the ointment of the Spirit *exceedingly revives a soul.*

6. *We can never drink too much of Christs Wine*; nay, the more we drink, the better we are; and therefore he calls upon us to drink abundantly, till we be filled and overcome into an extasie of admiration. Whatever evil cometh by drinking much wine, the opposite good is attained to by drinking much of the bloud of our Vine. There is no excess in drinking of Christs flagons; a man shall not be a transgressor thereby.

7. *Wines comfort is transient*, it soon passeth away, but like the crackling of thorns under a pot.

8. *In a Vine there are many superfluous and fruitles branches*, empty Vine branches, which bear no Grapes

7. *But the comforts of Christ are durable.* They are for evermore. They never cease to be.

8. *But in Jesus Christ there is not one fruitless branch*, there is not one barren among them. Cant. 4.2.

XVII. *Christ is called a Friend*, Cant. 5.16.

Friend.

The Mystery.

Deut. 13.6 1. A *Friend is as a mans own soul.* *Jonathan* loved *David* with a wonderfull love: that is, as he loved his owne soule. 1 Sam. 18. 1. Hence a friend is expresst by *alter ego*, another-self; *amicorum una est anima in duobus corporibus*, they have but one soule in two bodies. There is Identity and Oneness between friends. And so looking on them as themselves, they love them as themselves.

The Revelation.

2. *Christ loveth his people as his own soul.* As the husband in loving his wife, loves but himself; even so Christ loves his friends in himself, and as himself. They are as so many members without which the body were incompleat; and therefore Jesus Christ loves them as one with himself, looks on his friends as without which he were not one, and therefore loves them as his oneness. Ephes. 5. 28, 29.

2. *Christ*

2. *A friend much rejoyceth in a friends company and communion.* They joy in each others enjoyments; they are not at rest but in being together: *each makes one life double, by making a double life one.*

2. *Christ is much delighted in the company of his friends*; He is always drawing neerer & neerer to them, and drawing them neerer and neerer to himself; they are always in his arms, embraced by him.

——*cum sit junctissima, junctior esse*
Expetit, & vinclo semper propriore ligari.

Friendship when neerest, neerer it would be;
And by a closer tie bound fast to thee.

3. *A friend is very free in imparting his mind to a friend.* He accounts nothing worth knowing, unless he make it known. He rips up his most inward secrets to his friends. *Job* calls his friends inward frieds, or *the men of his secrets* Job 19.19

3. *Christ maketh known all his and his fathers will to his people*; He hides nothing from them which concerns them to know. I have called you friends; for all that I have heard of my Father, I have made known to you. Joh. 15.1

4. *A friend overlooks all disparity and infirmity*; if he finde not equality, he makes it. Friendship is so generous, that it will love misery, it will look on deformity as handsom, if it be but drest in the livery of friendship. A friend

4. *Christ overlooks all our infirmities and deformities*, & though there were such inequality and disproportion, yet he would love us. *There was disparity in age*, he the father of eternity, we the sons of yesterday: *in estate*, he heir of all things,

friend never thinks his friend too poor, or too despicable to be owned by him. Deformities do not keep off a friend from loving.

25. *A friend loveth at all times, and therefore sticketh closer then a brother.* He doth not leave his friend in adversity, but is as much then as ever.

things; we had nothing: *in beauty*, he the loveliest of ten thousand, we black and deformed: *in birth*, he the Son of God, we the off-spring of earth: *in conditions*, he holy, we sinfull.

5. *Christ never leaves his people in time of straight and dangers*; though they be in fire and water, he will be with them. Christ sticks close to his friends.

Quo res cunq; cadunt, unum & commune periclũ,
Una salus ambobus erit.

One common *well* or *ill* to both shall be,
Whatever come to pass; *so one are we.*

A true friend is a *country* to the banished, a *patrimony* to
Pro.17.17 the poor, *knowledge*
Pro.18.24 to the ignorant, to the feeble a *support*, to the sick *health*, to the afflicted a *comfort:* indeed he keeps open house, and accounts all things he hath common to his friends. 'Tis said of *Archesilaus*, that he laid a bag of money under

Jesus Christ is an haven, an harbour to poor shipwrackt soules; he is indeed all in all to his poor friends; his treasuries stand open to his friends, they may come and take abundantly; yea sometimes he brings it before they come to fetch it; they have it before they ask it. He is all he is, and im-

under his ſick friends pillow, rather choonſing that his friend ſhould have the pleaſure to finde it, then the paine to ask it.

Out of *Lucian* in the Paſſion of Averſion.

Cauſinus hath a ſtory of one *Zenothemis*, who when his friend *Menecrates* was degraded of his honour, and had his goods confiſcate, and every one avoided him as a monſter, took him home and made him partaker of his treaſuries: *Menecrates* weeping for joy, told him that he was not ſo ſorry for want of wealth, as for this, that he had a daughter marriagable, but deformed. Nevertheleſſe *Zenothemis* told him he ſhould not be troubled at that; for I (ſaith he) will be her husband, though ſhe were but half a woman, having a body miſshapen and limping, &c.

6. *A friend when abſent in body, is preſent in affection*; A friend is more where he loves, imploys all he hath, and doth all he doth, for his friends. Jeſus Chriſt is ſuch a friend to poor ſinners, that though he finde them degraded of all their honour, that is, *being with God*; have all their goods, that is, *all the creatures* confiſcated; and gaz'd on by Angels as monſters: yet he takes them home, cloathes them with his white Linnen, ſupplies their wants with his fullneſs. And that there may be nothing wanting to compleat their happineſſe, he will marry them to himſelfe; He will overlook all their deformity, forget all their diſproportions, and make them his. Hoſ. 2.19

6. *Chriſt is bodily in Heaven, yet with his people on earth*; he is preſent with them, as-

with

loves, then where he lives.

with his father.

——Non nos mare ſeparat ingens,
Nec via, nec montes, nec clauſis mœnia portis.

Nor ſea, nor way, nor hills, nor wals, nor gates, Though wide, high, ſhut, ſhall make us ſeparates.

It hath been obſerved that *Palms* divided one from another by an arm of the Sea, have bowed their tops one towards another, as witneſſing their amity, and proteſting againſt the Element which had diſunited them.

7. A *friend giveth* Prov. 29. 9 *better counſel*, or counſel from the ſoule. Pſ. 55. 14. *David* ſaith of his ſuppoſed friend, we tooke ſweet counſel, or wee ſweetned counſel together.

8. *A friend proteſts his friend.* He is a man of another mans peace, one who hath an eye to the well-being of others, and vindicates them from evil reports, and frees them from danger.

Jeſus Chriſt though placed in Heaven, is continually inclining his head towards his friends; he is ever and anon looking to them, and comming to them: for nothing can keep him off from his friends.

7. *Chriſt gives his friends ſweet counſel*; he is their counſellor in all caſes. He directs their way for them, and ſheweth them how to order all their goings.

8. *Chriſt ſetteth a watch over his friends*; he is very tender of them, and is as jealous of them, as of his own Name. He vindicates his friends from Satans accuſations; and defends them from the pow-

ers

9. *A friend is willing to spend his life for a friend.* Men have been willing to dye to save their friends alive. For a good
Rom. 5. 4. man, *that is*, for a friend, one would dare to die.

10. *A friend can do that for a man with credit, which were a disgrace for a man to do himself:* things (as to beg, &c.) are gracefull in a friends mouth, which would make ones selfe to blush.

ers of darkness.

9. *Christ layeth down his life for his friends*, or rather for his enemies to make them friends. Christ dies that they may live. And greater love can Joh. 15. 1
no man shew then to lay down his life for friends.

10. *We by our friend Christ can be bold with God.* He for us, and we by him can go to God with full assurance; but of our selves, and by our selves, we durst not look God in the face.

II. Concerning the Spirit.

XVIII. *The Spirit of God is set forth by Oyle, Unction, and Anoyntment.* Psalm 45. 7. John 2. 20, 27.

Oyle.

The Mystery.	The Revelation.
Unless it be well beaten. 1. *OYle will never or hardly ever mingle or incorporate with any other liquid thing.* It being full of aire swims above, and	1. *THe Spirit will never mingle, nor become one with the flesh.* The spirit is from above, and always lives above; the Spirit

cannot endure to be kept under.

2. *Oyle cannot be dried up by Summers heat or Winters cold*; it's able to conserve and maintain its being against the scorching Sun and incroaching Frost.

3. *Oyle is of a soft and softning nature*; it hath a dilating quality, which by soft and insensible degrees, spreads and still gaines upon the bodies where it falls.

4. *Oyle strengthens*; and this I suppose was one end among many others, which they had in anoynting their bodies, *to strengthen themselves.*

שמן

5. *Oyle is of a fat and feeding substance*, it's a very nourishing thing. A feast of fat things or of Oyls.

6. *Oyle procureth beauty*, it maketh the face to shine: it makes a cheerfull countenance.

26.6.

104.5.

7. *Oyle*

Spirit cannot be under the command of any lust, &c.

3. *The Spirit cannot be dried up by any heat of persecution*, nor by any cold and chilly season wherewith the soule is often almost benummed; it wil live, though flesh would stifle it.

3. *The spirit doth supple and soften the heart*; it doth sweetly diffuse it self upon the soule, and ever makes way till it have filled the soule with grace for grace.

4. *The spirit of God doth strengthen every soul* upon which he is poured forth. He is the power of Gods might in which the Saints are strong.

Ephes. 6. 10.

5. *The spirit feeds us*, and by the spirit we are fat and well-liking before God.

6. *The spirit is the beauty of Saints.* He makes their face as the face of *Moses* and *Steven* to shine most gloriously.

7. *The*

7. *Oyle was used for lights*; the Virgins tooke Oyle in their Lamps to keep them burning, that they might give light.

8. Oyle is of an opening and clarifying nature.

9. *Oyle mitigates paines and aches*; it makes a man that is anoynted therewith more agile, nimble, and fit for motion.

10. *Oyle heals wounds, allayeth swellings, expels poysons:* The *Samaritan* poured Wine and Oyle into the mans wounds who fell among Thieves. Oyle searcheth into the wound, and opens it. Luk. 10. 34.

11. The Olive was an Hieroglyphick of Wisdom among the Ancients. The Olive-branch brought to *Noah* discovered the waters abatement.

7. *The spirit is the light of Saints.* The Spirit illuminates them to know all things which are freely given them of God. Exod. 2. 6. 1 Cor. 2. 1

8. The Spirit opens our understandings, cleares our sight, and cleanseth our souls.

9. *The pourings forth of the sweet Oyntments of the spirit do asswage the grief of souls*; they ease the soul, and fit it for motion Godward.

10. *The spirit onely* (by his word to, and work in a soule) *can heale his wounded conscience.* The Spirit allayeth the swellings of pride, & expels the poison of Satan which came into the soule with his fiery darts.

11. The Spirit teaches us the wisdome of God; and this Dove brings an Olive-branch of peace, and assures us that the flood and deluge of Gods wrath is abated and gone.

XIX. *The*

XIX. *The Spirit compared to Wind,* John 3. 8.

Wind.

The Mystery.

1. *THe wind is of a subtile and invisible nature*; no man ever saw it, nor is its way known. It passeth the search of reason to finde out whence it cometh, or whither it goeth. John 3. 7.

2. *The motion of the wind is very swift*; and therefore 'tis said, to express Gods swiftness, He flies upon the wings of the wind.

3. *The motion of the wind is various*; it doth not always blow one and the same way; and its several motions have several effects and various operations.

4. *The wind works powerfully, strongly, and irresistibly.* It hath a mighty force in making away all that stands

The Revelation.

1. *THe Spirit is invisible, and works invisibly*: all his ways are unsearchable and past finding out. The naturall man knoweth not the things of the spirit, nor indeed can he. 1 Cor. 2. 14.

2. *The Spirit is very quick, and swift in motion*: he is every where, and moves in the hearts of his people, without going from one to another.

3. *The Spirit moves variously*, now after the *North*-wind, then after the manner of the *South*-wind; and its motions have various operations in the soul.

4. *The Spirit is mighty in operation; there is no standing before it.* It brings down and levels all the high and Cant. 4.

lofty

stands in its way. It turns up the *Cedars* of *Lebanon* by the roots. It rends the Mountains, and breaks the Rocks. The *Italians* made a god of the wind, and dedicated a Temple to it, because they had seen its force in tearing the Ships, and dispersing the Army which *Sigismond* had prepared to invade *Italy*.

5. *The wind bloweth where it listeth.* We cannot command the wind to blow where or as we would have it; it moves, and ceaseth to move freely. Joh. 3. 8.

6. *Winds dissolve the clouds*, and so occasion raine to water the earth, to soften it, and make it fruitfull.

7. *The wind hath a cleansing force*; it purgeth and purifies the air, which else would be

lofty mountains exalted in our hearts against grace. It roots up the roots of bitterness, rends the hard and flinty hearts of men. The mighty power of the omnipotent arme of God worketh irresistibly in the things of nature and grace. Well may the Spirit be worshipped for God, being so omnipotent.

5. *God hath mercy on whom he will.* He sends the wind of his grace to blow in one soul, and not in another; and at one time, and not at another. He worketh in every one severally as he will. Rom. 9. 15. 1 Cor. 12. 11.

6. *The Spirit doth dissolve the clouds of iniquity*, and waters the heart with teares of repentance and godly sorrow, and keeps the heart soft and humble, and makes it fruitfull.

7. *The Spirit doth cleanse the soule*, and purge the heart from deadness and dulness, and

be condensed and putrified.

8. *The wind is of a searching nature*, it finds out the most hidden places; it passeth through the most private corners, and most indiscernable crannies

9. *The wind cools and refreshes us in hot times*; the wind tempers the distempers of nature.

10. *The wind dispersеth and scattereth clouds*, and so maketh a serene, fair and clear air. It dispels mists and fogs which did darken the air.

11. *The wind hath a cherishing and fructifying force.* Without the wind nothing would grow or prosper.

and grossenesse, that it may not be corrupted.

8. *The Spirit discerns and finds out the hidden thoughts* of men; it searcheth betwixt the joynts and the marrow. The Spirit trieth all things.

9. *The Spirit doth sweetly coole*, refresh, and comfort our souls in the heat of fiery tentations.

10. *The breathings of the Spirit make faire weather* in the soul, so as the soul may clearly see the Heavens, yea the bosome of God open in Christ ready to receive it.

11. *The Spirit, of a barren wildernes makes a fruitfull land.* It is the spirit that cherisheth and *animates* our souls.

XX. *The Spirit likened to Water*, Ezek. 36. 25.

Water.

The Mystery.

1. WAter for its rise is from the Ocean, thence they come Eccl. 7. 1.

The Revelation.

1. THe Spirit flows forth from God, and to God he returns

come and thither they return.

2. *Water is a very necessary thing*; we cannot live without water. It's necessary

1. *To quench our thirst, to allay the heat of our stomacks*; the height of misery is expresst by a barren ground where no water is, because a man may die with thirst. Psal. 63. 1.

2. *It's necessary to soften things hardned*, which otherwise are of no use to us; as slime, &c.

3. *Water is necessary to quence fire*; sometimes the fire goes from the chimney to the house-top, and then we see the use and necessity of water.

4. *Water is necessary to cleanse us*; to cleanse our bodies and our cloaths, &c.

5. *Water is necessary to make our Gardens and our fields fruitful*; the Earth would

turns, and carries many a soul with him.

2. *There is a necessity of the Spirit*; we cannot live to God but by the Spirit.

1. *Nothing can satiate the longings of a thirsty soule, but a draught of the springs of the Spirit.* How dry, and parcht is that soule, which hath not the Spirit.

2. *The Spirit softens our hard hearts*, which are even baked together for want of watering.

3. *The Spirit onely can quench the aspiring fire of* lust, pride and passion, which else would burne poore soules into ashes, and consume them to nothing.

4. The Spirit only washeth us, and cleanseth us from all our pollution and defilement. Ezek. 36. 25.

5. *The Spirit by watering us with the streams of his grace doth make us fruitful*

would gape for thirst, and open its mouth wide enough to swallow us up, were it not for water.

3. *Water is a free and cheap thing*, easie to come by; it doth not cost us much. It is a common element, none are barred from it, any may go to the River and drink. 'Tis a sad time when water is sold. Lam. 5.4.

4. *Water is a plentifull element*; 'tis a copious thing; there is water enough to supply all.

and abounding in every good work; and did not he water us every moment, the roots of grace would not be able to bear fruit.

3. *Ho every one that thirsteth, come and buy water*, (that is, the Spirit) *without money*, and without price; who ever receiveth Christ, in him shall be a fountain of living water, that is, the Spirit, Wo to us were we to buy our waters. Joh. 4.

4. *There is Spirit enough* for every poor soule, to supply all their wants, and to last even to eternity.

III. Concerning Saints.

XXI. *Saints are called Babes*, 1 Cor. 3. 1. *Babes.*

The Mystery.

1. *BAbes beare in their faces their fathers Image*; they represent them of whom they be begotten.

2. *Babes*

The Revelation.

1. *THe Saints are the image of God.* Man is but the *Sciography*. Saints are the *Eiconography* of the Divine nature. Nothing is such a lively representation of God, as is a Saint.

2. *The*

2. *Babes are something of our selves without us*; they are branches broken off from us; they are our selves in fraction.

3. *Babes are growing things*, they do increase more and more unto *manhood*.

4. *Babes are very harmless*; they are not injurious, nor malicious to any.

5. *Babes cannot goe alone, nor feed themselves*; and therefore have their Nurses to attend them, to taste their meat, and put on their clothes for them.

6. *Babes cannot bear strong meat, they are fed with milk*, and such things as are most nourishing, soonest digested, and most easily concocted.

7. *Babes are very dear to us*; we are tender of them, our very hearts are set upon them.

2. *The Saints are as so many sparks struck out of God*. As so many Babes issuing out of him, and yet still abiding in him.

3. *The Saints grow from grace to grace*, till they come to be perfect men in Christ.

4. *The Saints are an harmlesse Generation*; they are *oppressed*, but oppress not; wronged but wrong not.

5. *The Saints have the Spirit and Angels to guide, feed, and guard them*: they cannot take care for themselves, and therefore have overseers.

6. *The Saints while Babes are fed with milk, joy and comfort*; but indeed when they are grown up, they must feed on courser fare at times. They have gall and wormwood for many a meal.

7. *God is very tender of the Saints his Babes*; his eye and his heart is alwayes towards them.

XXII. *Saints called Children.* Ep. 5. 1. & 1. 5.

Children.

The Mystery.

1. *CHildren are born of us*; they are the seed of our loyns and the fruit of our wombs.

2. *Children partake of our nature*, they are flesh of our flesh, and bone of our bone.

3. *Children are called by our name*; our name (and not others) is named upon them.

4. *Children have their portions from their parents*; parents provide maintenance and livelihood for their children, and leave their estates to them.

5. *Children sit at our Tables with us*, they feed on the same food, and dip their finger in the same dish with us.

Mat. 17. 28. 6. *Children are free, they do not pay tribute as strangers do*; they are born to priviledges, whereas strangers buy their freedome; as *Paul* told the Captain, I was free born.

Acts 21. 26.

The Revelation.

1. *THe Saints are born and begotten of God*; The seed of God and travel of Christs soul.

2. *The Saints are partakers of the Divine nature*, they are Spirit of Spirit.

3. *The Saints are called after Gods Name, Godly* from God, *Christians* from Christ, *Spiritual* from the Spirit.

4. *God provides for his people*; & that they may not want, he himselfe is become their portion. All God is, all God hath, all God can do, is theirs.

5. *The Saints eat the food of God*, and that is Gods injoyment: they have the same meat & drink with Christ.

6. *The Saints are born to great & glorious priviledges*; though indeed Christ bought all for them, and bought them to enjoy all. They are free men, & the denisons of heaven

Thus

Thus the Saints are Children, considering them as *from* their Parents: They are Children also, considering them as *to* their Parents.

1. *CHildren are very teachable*, we may learn them any Language, Art, or Science we please: their *genius* is flexible.

2. *Children are very humble*, therfore Christ said to his Disciples, Mat. 18.3. Whosoever shall *humble* himselfe as this little child, the same is greatest in the Kingdom of Heaven. They doe not take care for great things, they are not minding the world, &c.

3. *Children are obedient to their Parents*; they are at their Parents beck. They do but wait to know their Parents will, that they may obey it.

4. *Children are very tender of their Parents honour*, that neither they or others blemish it: they will rather suffer themselves then *suffer* their Parents to suffer. 'Tis storied of a Kings

1. *THe Saints are very flexible & yielding to the teachings of God.* Their hearts are at Gods command and dispose.

2. *The Saints are not only humbled, but they are also humbled ones*; God dwelleth with the humble, that is, with the Saints. The Saints minde not the things of the world, nor seek they great things for themselves.

3. *The Saints are obedient to God*; yea 'tis their meat and drink to do his will; He is their father, and they honour him.

4. *Saints are tender of Gods honour*; If any revile them, or strike them, it goes not so much to their heart; but they cannot endure to see their fathers honour in the

a Kings Son who was tongue-tied, that seeing one about to strike his father, by straining himself, loosed the strings of his tongue, and cryed out, strike not the King. So tender was he of his fathers welfare.

5. *Children, and all they had and did, was anciently for their Parents.* As appears by *Jacob*, Gen. 48. 22. I give thee one portion above thy brethren, which I conquered with my Bow & with my Sword: Which *Jacob* himself never purchased, but his sons did when they kill'd the *Sichemites*: only he was Lord over them, and all they conquered, and therefore called it his, as if it had been purchased by himself.

Gen. 48. 22.

dust. Though they be silent and tongue-tied when they themselves do suffer; yet their love and duty to their father constrains them to speak if his name be like to suffer: they take more care for God then for themselves.

5. *The Saints are all they are, and do all they do, and imploy all they have for their God.* They account not their being worth injoying, but as it may be laid out for God. They are in the world as Christ was in the world, and that is to do their (as he did his) fathers will; they live in God, and live for God. God is their end, and not they themselves.

XXIII. *Saints called Heirs and First-born,* Rom. 8. 17. Heb. 12. 28.

First-born.

The Mystery.	The Revelation.
1. *THe first born had a Princely power*	1. *THe Saints are made Kings to*

Gen. 27. 29.

and

God;

and Dominion over their brethren. They bowed down before them; they were next to their father in honour.

2. *The first born were Priests* in their fathers families, till the Levites came in.

3. *The first-born had the inheritance*, the rest had but a piece of money: and to this day we see that men use to make their inheritance to the first-born. And besides the inheritance, the first-born had a double portion of the goods. Deut. 21. 17.

4. *The first-borne were redeemed with a great piece*; the redemption of a first-born was with no less then five Shekels.

5. *The first-born had a peculiar sort of apparell*, whereby they were distinguished from others; such was *Esau* his goodly rayment, which *Rebecca* Gen. 27.

God; and God makes the world their brethren (after the flesh) to serve them. They are next to God in honour. Rev. 1.

2. *The Saints are Priests to God*, to offer up themselves a holy and acceptable sacrifice unto God. Rev. 1.

3. *The Saints have Heaven for their inheritance*; the world hath but a small allowance; for all they have amounts to no more then vanity. God makes himself and all to the Saints. The Saints have a double portion; they have for this life, and that which is to come. Eccles. 1. 1 Tim. 4.

4. *The Saints are redeemed with a great price*; with the precious blood of Christ; he himself was their redemption money.

5. *The Saints are cloathed with the goodly rayment* of Christs righteousnesse; holinesse is the Saints livery, whereby they are distinguishe from

put upon *Jacob*.

6. *The first-born had the blessing annexed to him*; and unlesse they were supplanted as *Esau* was by *Jacob*, they were blessed of their Father, especially when their fathers were about to die.

the rest of the world.

6. *The Saints are the blessed of the Lord*; and none can take either birth-right or blessing from them; *they are blessed, yea & they shall be blessed.* Jesus Christ blessed them at his departure, and that blessing shall never depart from them.

The difference between the *Heirship* of the Children of men and the children of God.

1. *AMong the children of men, all cannot be heirs*; they cannot all have the inheritance.

1. *BUt the Saints are heirs together*; yea heirs together with Christ; they all have all. Rom. 8. 17

Their co-heirship appears.

1. They have all the same Father. Eph. 4. 6.
2. They are all of the same Body. Eph. 3. 6.
3. They have all one Spirit. Eph. 4. 3, 4.
4. They wear the same Apparel.
5. They all have the same gifts of Grace; one Faith, one Hope. Gal. 3. 27, 28.
6. They all have the same Promises. Eph. 4. 4, 5.
7. They have the same or the like Attendants, *viz.* Angels. Eph. 3. 6.
8. They shall all have the same Glory, the same Crown incorruptible, which fadeth not away; and they shall all injoy it in the same Place. There's room enough for *Abraham* and *Lot*. Heb. 1. 13. 1 Pet. 1. 4.

2. *The*

2. *The first-born of this world are heirs only to a little earth*; their inheritance is but of this world.

3. *The first-born of this world are oftentimes* by policy *deprived of their title, and* by force *deprived of the injoyment of their inheritance.* They are supplanted as *Esau* was, and turned out of all.

4. *The first-born of the world are heirs only of a temporary inheritance*; their inheritance will not live as long as they are to live; they must leave it all.

2. *But the Saints are heirs of heaven*; they are born to a Kingdome that is above.

3. *But the Saints cannot be* by policy or force *deprived either of title or possession*; for their life and inheritance is hid with Christ in God. Their treasury is in heaven, where Moth cannot corrupt, nor Thieves break through & steal Mat. 6. 19

4. *But the inheritance of the Saints is everlasting in the Heavens:* it will never decay, but out-last time it self, being to indure for ever.

XXIV. *Saints are called Sheep*, John 10.

Sheep.

The Mystery.

1. *Sheep are very harmlesse creatures.* Hence proverbial προβατια βιον ζην, to live like a sheep, that is, harmlesly. And προβατων ουδεν more ovium. *Nil est ovis*

2. *They*

The Revelation.

1. *The Saints are* unharmles, *quiet and gentle people.* They suffer wrong, but do none. To live the life of a Saint, is to live quietly, peaceably, voyd of offence toward

2. *They are creatures which the beasts of prey do look after*; they are haunted and hunted by dogs, wolves and foxes: no creatures live in more danger then sheep, and therefore need a Shepherd.

3. *Sheep are patient creatures*; they open not their mouth when led to the slaughter.

4. *Sheep are sociable creatures*; they company much, and keep together in flocks.

5. *Sheep are contented with hard fare*; though they are kept but on Commons, they will live.

6. *Sheep are very tractable creatures*; you may lead them where you please: as God led *Joseph* like a sheep. Psal. 80. 1.

7. *Sheep are profitable creatures*; they are as useful as any creature; ward God and man.

2. *The Saints are the game which wicked men*, the dogs, wolves, and Foxes of the world hunt for. They are ever prosecuted and persecuted by the ungodly of the world.

3. *The Saints beare the hand of the Lord with patience*; though he kill them they will not complain. Psal. 39. 9.

4. *The Saints delight to be congregating*; they meet often together, and flock together to enjoy God in each other.

5. *The Saints are contented with a little*; though they have but pulse, but bread and water, they can live contentedly; they looke not after superfluities.

6. *The Saints are willing to be led by God*. They will follow the *Lamb* whetesoever he goes.

7. *The Saints are very profitable wheresoever they come*; they are

ture; they are altogether useful; there is nothing in a sheep but is of good use. They do inrich their owners.

8. *Sheep are fruitful*, they increase and multiply exceedingly. Cant. 5. 6.

are doing good and inriching the world with what God hath given them; the world would not subsist but for the Saints.

8. The Saints are as a flock of sheep, whereof every one beareth twins, and there is none barren among them.

XXV. *The Saints are likened to Eagles*, Matth. 24. 28.

Eagles.

The Mystery.

1. *EAgles are quick-sighted; their eyes behold a farre off.* They are also strong-sighted, for they (such as are genuine) can for a long time look against the Sun with an open, stedfast, and undazeled eye. For their quick-sightednesse, we *proverbially* call a quick-sighted, as also an insighted man, *An Eagle-eyed man*; A man who can quickly search and dive into the depths of businesse. Job 39. 29. נשר שור *ab intuendo, quia velut a solem intuetur.*

2. *Eagles are very speedy-*

The Revelation.

1. *THe Saints are clear and quick-sighted*; they can see from Earth to Heaven; they can through Christ look on God with an open eye, whom the world cannot see and live. They are also well insighted in the things of God, they prie into the secrets of God, and into the mysteries of godlinesse. They foresee the evil, and hide themselves, whereas the wicked passe on and are insnared. Acts 7. 56. Prov. 27. 12.

2. *The Saints are very*

speedy-winged, and swift of flight, 'tis said of *Saul* and *Jonathan*, they were swifter then Eagles; and 'tis said of Eagles, they make haste to the prey. The flying of the Eagle is used in Scripture to denote exceeding swiftness. As *Jer.* 48.40. *Jer.*4.13. *Lam.* 4.19. *Hos.*8.1. *Hab.*1. 8.

Sam.1. 3. yperbole. ob.9.26. ετὸς ας' τὸ ισσω. mpetu fer.

3. *They are greedy in dividing and devouring the spoyle.* The young ones suck up bloud. And this is the reason why the *Roman Legion* carried the *Eagle*; for Birds of prey were usually taken into *Ensigns* of war.

quila ab quilone. ob 29. 0.

4. *The Eagles doe mount up on high and so are aloft.* They dwell in the Rocks; They make their nests on high, they exalt themselves even to the Stars.

ob 39. 26, 27. er.49.16 bad. 4.

5. *Eagles very speedy and swift in their motions to Christ.* They run yea they flie to him, they make haste to their God. They flie away as an Eagle toward heaven, and are carried upon Eagles wings They flie as doves to the windows; They are not well, but when they are soaring aloft toward the bosome of God.

5. *The Saints eat so heartily of Christ, and feed on him with such good stomacks*, that they even prey on Christ. They are very greedy in sharing Christs banquet. They suck up much of his bloud, which is better then Wine.

4. *The Saints love to dwell on high, and to have their conversation in Heaven.* They build their nest above the Stars, in the bosome of God. They are not of the earth, neither can they rest here, but mount up (like Eagles) to be with God. Phil.3.2 Isa.40.3

5. *The*

Isa.40.21. 5. *Eagles are unwearied in their flight*; they doe not faint with flying, but continue long, and hold out long in flight.

Aires ab a intens. & ir & anus, Psl. 103. 5. 6. *Eagles are lively and long-lived*; for they renew their strength (by changing their feathers.) Hence *Aquilâ vivacior*, more lively and lifeful then an Eagle.

Job 39. 30. Matth. 24. 28. 7. *Eagles are where the carcase is*; where the slain is, there are they; and where the carcase is, there the Eagles are gathered together.

8. *Eagles* (as 'tis storied of them) *are not stricken with lightning*. Hence the Poets say, that the Eagle was *Jupiters* Harness-bearer; and it may be for this they were in the *Roman Legions*.

9. *Eagles seldome or never*

5. *The Saints are not weary in their motion towards God*. They run without weariness, they walke without faintnesse. They are *held up*, and therefore they hold out unto the end.

6. *The Saints are lively and fresh*; they do flourish and are green in their old age. They renew their strength by casting away their own, and taking the strength of Christ. Death doth not end their life.

7. *The Saints are where Christ is*; they abide with Christ and will not leave him: and where should they go? he only is the food of eternal life.

8. *The Saints are not smitten with the lightning of Gods wrath*. The consuming fire, *that is*, the wrath of God doth not touch them, nor come neer to them; for Christ hath borne it for them.

9. *The Saints do not encroach*

ulesse exceeding ungry.

never eat the prey alone but they suffer other birds to feed together with them. The Ancients did set forth benignity under this *Hieroglyphick* of an Eagle with other birds taking meat out of the same pot.

10. *The Eagles do wage a continual war with the Dragons*, and will not be at peace with them: there is irreconcilable hatred betwixt them.

11. *The Eagles are contemners of reproaches and affronts*; though the night-crows provoke them, they are not moved at it.

encroach to themselves, but admit of a community. They do not eat their morsels alone; but are willing that any, yea that all should partake of their dainties. They are not so evil-eyed as to grudge any the participaiton of the Gospel-feast.

10. *The Saints are continually in war with the principalities and powers of darkness. Michael* and his Angels are always fighting against the Divel and his angels.

11. *The Saints take no notice of the night-crows of the world*, the sons of darkness; they are not at leisure to think of them, when they revile and reproach them.

XXVI. *Saints are called Angels*, Rev. 14. 15, &c.

Angels.

The Mystery.

1. *Angels are of a pure and spiritual nature*; they have no flesh and bones as we have. And hence 'tis

Psal. 104. 4.

The Revelation.

1. *The Saints are of a pure and spiritual nature.* Though they are in the flesh, they are not flesh; for that

'tis that they are invisible and cannot be comprehended by our senses. Luke 24. 39.

2. *Angels are very holy.* When the Son of man shall come and his holy Angels. And he shall be tormented in the presence of the holy Angels. Mat. 25. 31 Rev. 14. 10

3. *Angels are very wise.* *David* was wise according to the wisedome of an Angel of God, able to discern between good and evil; and for their wisedome Angels are called *Intelligences*: this being the difference between them and men, that Angels are *intellectual*, & men *rational* beings. Angels use no Syllogisms or Inductions, &c. 2 Sam. 14. 22. *Sciunt hoc post hoc, non hoc ex hoc.*

4. *Angels desire to pry much into the mysteries of grace* and mercy by Jesus Christ The Gospel is a *deep* which 2 Pet. 1. 12.

that which is of the Spirit is Spirit. They are indeed such as the world sees not, though they look them in the face. For the Saint is the hidden man of the heart; *A Saint is a man in the spirit.* John 3.

2. *The Saints are a people of holinesse*, yea of his holinesse; that is, holy in the holinesse of Christ. They are altogether holinesse to the Lord. Isa. 63.

3. *The Saints are a wise people.* Wise as Serpents, wise to do good. They are wise as, yea wiser then Angels; for to them is made known the Saints the manifold wisedom of God; none understand God better then Saints; for they know him by the light and wisedom of himselfe, that is, Christ and the Spirit. Eph. 3. 10

4. *The Saints make it all their businesse to study Christ*, and the Gospel; they dig and dive for it as for an hid 1 Cor. 2.

which they take great pains to stoop down that they may peep into it, and as through a *key-hole* see the wisdom, goodness, and power of God.

5. *Angels are lively, beautiful and shining.* Acts 6.15. *Stevens* face was as the face of an Angel, that is, shining with glory; for when the Angels did appear, they appeared in brightness; and therefore 'tis that they are painted in the most youthful and beautiful shapes. And when we praise a man for beauty, we say he is like an Angel.

6. *Angels are great in power and might;* 2 Pet. 2. 1. they excel in strength 1 Thes. 1. *Psal.* 103.26. they are mighty; for one Angel in a night slew an hundred fourscore & 2 King. 19. 5. five thousand in the camp of the *Assyrians*, and when they arose behold they were all dead corps.

7. *Angels are swift* Dan. 9.21. *in executing their business.* They have wings and hid treasure. They are ever peeping and prying into the bosome of Jesus Christ, that they may know that Eph. 3.19. love which passeth knowledge.

5. *The Saints are fair and lovely*; they shine in the beauties Cant. 2.10 of holiness, that is, the comeliness which Christ hath cloathed them with; they need not *paint* or *patch* their faces, for 'tis their beauty to be *without spot*; saith Cant. 2.14 Christ of his Spouse, Thy voice is sweet, and thy countenance comely.

6. *The Saints are strong in the power of Gods might*, that is, Phil. 4.13. Christ who strengthens them. By the strength of their God they incounter with, and put to the rout whole Myriads of temptations, and conquer milions of corruptions.

7. *The Saints are very swift in their motion God-ward*; they are carried

and ſwift, as *Gabriel* was cauſed to fly ſwiftly.

8. *Angels are very obedient to God, they do his command.* Pſ. 103. 20

Their obedience is ſeen, firſt, in their ſervice to God.

2. In their ſervice to ſuch as are Gods.

1. *They ſtand before him*, as a waiting man or ſervitour before his Maſter, to heare his voice, and know his pleaſure. To ſtand before a man in Scripture phraſe, is to wait upon a man. Pſ. 103. 20 21.

2. *Angels admire, reverence and adore God and his glorious Majeſty*; and therefore vaile their faces before him.] Iſa. 6. 2.

3. *They geive glory*

carried on the wing of ſpiritual affections & mount up to God.

8. *The Saints are obedient to God*, they ſtand ready preſt to do his will. Pſal. 27. 8

They ſerve God, and one another for Gods ſake.

Toward God.

1. *The Saints ſtand waiting upon God*, to know what is his good pleaſure concerning them; that when they underſtand what is his good and acceptable will, they may be in readineſſe to every good word & work. Acts 10. 33.

2. *The Saints vail their faces with many a ſcarlet bluſh of ſelf-abhorrency*, when they ſtand before their God. They have high and honourable thoughts of God, whom they reverence and adore. Job 42. 6.

3. *The Saints make*

to God, yea 'tis their very businesse to sing *Halelujahs* to God; τῶν ἀγγέλων λειτουργία ἐστι ψαλμῳδία. Angels worship is Psalm-singing or Praise-singing unto God.

They do their service

1. *Joyfully.* The Morning stars sang together, and all the sons of God shouted for joy. Job 38. 7.

2. *Angels do their service faithfully*; they keep close to their work, and turn not aside on any pretence: neither do they mince their work and do it by halfs.

3. *Angels are constant in their service*; they proceed εἰς τὸ παντελὲς to the uttermost, and persevere to the end.

4. *Angels are unwearied in their service:* they run and return,

it their work (and account it their greatest wages) to give glory to God; they know no other glory then to glory in the Lord, and to give glory to the Lord.

The Saints do their service.

1. *Joyfully.* 'Tis their very delight (as it was Christs) to do the will and sing the praises of their God.

2. *The Saints are reall, cordiall and faithfull in their service of God.* Their heart is wholly set on God. Promotion shall not bribe them, nor affliction fright them from the service of God. Rom. 7.

3. *The Saints go on from strength to strength*, degree to degree, grace to grace, *even* to a compleat and perfect stature in Christ Jesus.

4. *The Saints run without wearinesse, and walke without faitnesse;*

return, and are as lively at the end as they were at the beginning. They are fresh and ready for new expeditions.

5. *Angels seek not themselves in serving God.* They know not themselves nor love themselves, but in and for their God. They will not take the least honour to themselves.

Rev. 22. 8. 9.

2. *Angels serve the Saints.* They are all ministring spirits sent forth to minister for them who shall be heirs of salvation.

Heb. 1. 14.

1. *Angels reveale Gods mind.* They are Gods messengers going up and down the world to discover God. They are Gods *Nuncio's.*

Dan. 9. 22, &c.

2. *Angels rejoyce at the*

faintnesse; they are not spent in spending themselves for Christ. They are always strong in the power of Gods might.

5. The Saints are to do nothing to their owne, but all to the glory of God. And saith *Peter*, Gaze not on us, for we have not done this, but Christ hath done it. And *David*, Not unto us, (*he doubles it*) not unto us, but unto thy name be the praise.

1 Cor. 11 20.

Acts 3, 12.

Psal. 115. 1.

2. The Saints also serve the Saints.

1. *The Saints* (by the words of their mouth & the work of their hand) do *preach and publish* to the world what is the *mind and will of God*, and that is holinesse.

2. *The Saints are*

the conversion of sinners; they are glad when the number of heavvenly *Quiristers* is increased.

3. *The Angels attend the Saints*, who are committed to their charge, that no evil touch them, nor any danger come neer them. They are to beare the Saints in their hands, that they dash not their foot against the stone. Psl 91.11.

And therefore

1. *They incamp about them.* The Angel of the Lord encampeth about them that fear him, and delivereth them. Psal. 34.7.

2. *They pray for them*, as the Angel in *Zechariah*. How long, O Lord of Hosts wilt thou not have mercy on *Jerusalem*, and on the Cities of *Judah?* Zech. 1.12.

like-minded; 'Tis their joy to see or heare of any poore souls being brought in to the number of such as shall be saved.

3. *The Saints do attend the Saints*; they have an eye to the good of all men but especially to the houshold of faith. They take a kind of charge of each other, to watch over one another, and to bear up one another.

And therefore.

1. *They do encamp about one another*, and guard, and garrison one another with their utmost power. Jude 21. Keep yo selves, one an ther.

2. *The Saints pray for each other*, and carry one another dear and precious to the Throne of grace. They are so one in the Oneness of Christ, that they cannot be unmindfull of them which are borne of the same

3. *They supply the wants of the Saints in time of need.* They are ever taking notice of the Saints conditions and cases, and accordingly apply themselves to them. They have dreſt a dinner for the Saints, who elſe had given up the ghoſt for hunger.

1 Kin. 19. 6,7.

4. *They are often ſent to comfort the Saints.* They often bring them glad tidings of great joy.

Luk. 1. 10.

9. *Angels are bleſſed;* and their bleſſedneſs is in this, that they are continually in the ſight and enjoyment of God.

10. *Angels are appointed to their ſeveral functions;* They have not all the ſame employment, nor are they all of the ſame degree: there are Princi-

ſame will of God as they themſelves are.

3. *Saints* (as they have all from Chriſt, ſo they) *lay out all upon Chriſt;* if they finde him hungry, they feed him; if thirſty, they give him drink; if naked, they cloath him; if in priſon, they viſit him. They will not ſee Chriſt in want.

Matth. 25. &c.

4. *The Saints are often meſſengers of good news to each other,* when they are declaring Gods dealings, and imparting their ſeverall experiences.

9. *The Saints are a bleſſed people,* and bleſſed in this, that they have the Lord for their God, that they ſee him in his light, and live in his life.

10. *The Saints are appointed to ſeveral orders* and ranks, to ſeveral offices and imployments. Though they are all members, yet ſeated and ſitua-

Principalities, powers, &c. but all know and keep their own rank.

ted in several parts, and for several uses. 1 Cor. 12. 14, &c.

Though the *Saints* are in many respects lower then the *Angels*; yet in this they are higher then the *Angels*, viz.

THat Jesus Christ and the Angels are not one as head and members so as to make up one body; he took not to himself or on himself the nature of Angels. Heb. 2. 16.

BUt the Saints and Christ are one body; they are bone of Christs bone, flesh of Christs flesh, yea Spirit of Christs Spirit: for that which is born of Spirit is Spirit. Christ took *into* as well as *unto* himself the Seed of *Abraham*. 1 Cor. 12. 12. Heb. 2. 16.

XXVII.

XXVII. *Saints are likened to Gold,* Joh.23.10. Isa.13.12.

Gold:

The Mystery.

1. *Gold is a precious mettal.* 'Tis
1 Pet. 1.7. a mettal that is prized at an high rate; and in Scripture precious things which are of great value, are set forth by Gold; and 'tis because of its worth that it is so much sought after, and so much made of.

Solidum. 2. *Gold is a solid and well-composed mettal,* closely united within it self. 'Tis not so porose as other mettals.

Job 22.19 3. *Gold is a pure mettall.* It hath the least dross in it of any mettal: and hence it is that Gold is more free from rust then other mettals are.

4. Gold

The Revelation.

1. *The Saints are a precious people.* The Saints are greatly esteemed

1. Of God, as his { Portion and Glory. } Deu. 32.
Isa. 46.
Ps. 91.

2. Of the Angels, as their charge.

3. Of their fellow Saints, as their brethren.

2. *The Saints are closely united,*

1. To God.

2. To one another; and if they divide, 'tis because of the dross that cleaves to them.

3. *The Saints are the purest of men:* for they are men purified and refined. Other men are full of flesh, which is drosse; but the Saints are full of the Spirit,

4. God is of a beautiful, shining, and glittering colour. When 'tis faire and clear weather, we say *aureſcit aer*, according to *Jobs* expreſſion, *fair weather* (the original is) *Gold* cometh out of the North. And when we would make any thing faire and beautifull, we *guild* it over,

urum ab אור
cere.

Job 37.12. זהב

5. *Gold is very pliant*, you may bow it; it is reckoned among its natures to be ſoft and pliant. And this ſoftneſs is from the great quantity of ſpirits which are in it, which ever helpeth to induce yeelding.

6. *Gold will endure* Job 23.10. *the fire*; ſaith *Job*, when I am tried I ſhall come forth as Gold, that is, I ſhall loſe nothing (*unleſſe it be droſſe*) I ſhall not be conſumed in the fire. Gold doth not loſe by being in the fire, it keeps

Spirit, and that's their purity.

4. *The Saints are fair & lovely* through the ſplendour of Chriſts golden beauty which ſhines and ſits upon them. It's fair weather, a Golden, a cheerfull time with a Family, City, or State, when the righteous ſhine in it. Pro. 11.20 They are the Gold, the beauty of the world.

5. *The Saints are of a ſoft and yeelding nature.* They have new Ezek. 36. hearts of fleſh filled 26. with ſpirit, which makes them pliant and flexible to the will of God. Their hearts do (*as Wax to the Seal*) yeeld to the impreſſions of God.

6. *The Saints are not conſumed in the Furnace of affliction*, though heated ſevenfold. Though it burn Dan. 3. 10 their bodies into aſhes, and reduce the fleſh into the firſt *Atomes*; yet the Saint, the Gold is preſerved,

the

keep its excellency in despight of the envious rage of fiery flames.

7. *Gold can do much, it hath great command in the world:* according to the *Italian Proverb*, Love can do much, but Gold can do more, it can with worldlings.

8. *Gold is taken out of the earth:* 'tis digged out of the bowels of the earth. There is little difference apparent (till it be refined) between that and other earth.

9. *There is great pains taken, and men are at great loss and charges about their Gold, till it be of any use to them.* Oh what great hazards have the discoverers of the *Indies* cast themselves upon, that they might be masters of its Gold!

10. *Gold*

the man in the spirit, which is the Saint, cannot be touch't. The Saints come forth like Gold, that is, shining and full of glory. Job 23

7. *The Saints can do very much;* they are favourites to the great Commander of Heaven and Earth, and are thereby very prevalent with God, who ever heareth them. Isa. 45.

8. *The Saints are called out of the world,* and till Christ take them out from the World and refine them, there is no difference betwixt them and other men: Christ findes no difference, but makes it. Joh. 19. Rom. 3.

9. *It cost Jesus Christ much paines, and he was at great cost and charges that he might purchase to himselfe some poore soules, and make them Golden Saints.* We were not redeemed with corruptible price, such as is Silver and Gold, but with the precious 1 Peter 18,19.

blood

10. *Gold is soonest melted*; other mettals are more course and churlish, not so yeelding to dissolution.

blood of Christ.

10. *None melt so soon as Saints*, when God comes to refine them by the fire of affliction.

Some difference between Gold and Saints.

1. GOld *hath but earth for its principle*; Gold is but yellow earth; 'tis of a very low descent. It may say to the dust, thou art my mother, and my sister.

1. THe *saints have a spiritual principle and original*, they are of a Noble and Heavenly extract, for they are of the spirit. Saints may say to God, thou art our Father, and to Christ thou art our brother; begotten of the same God, though not in the same way.

2. *The use of Gold is but to serve the world.* Its imployment is but to be tost up and down from hand to hand, and be any mans servant.

2. *The service of the Saints is to be Gods only*; they are not to be imployed in the worlds work; they must not serve two Masters.

3. *Gold wears away by little and little*, it decays by use, and grows to be of lesse value. The more it's in service, the more it

3. *But the Saints gaine by service*, and the more they are used, the better they be. For 'tis the nature of grace to increase by

Col. 3.22. it wasts. It keeps best out of service. Gold is like all other earthly constitutions, they perish in the using.

4. *Gold hath its glory from Art*; were it not moulded, and shaped, and furbished by *Art*, it were of no esteem.

5. *Gold must return*
1 Pet. 1.7. *to its dust*, and perish and be no more.

by laying out. Saints are at worst, when they are standing still. *Grace is the best wear, for it wears not out in wearing.*

4. *But the Saints have al their glory from grace.* 'Tis not the work of mans hand, but Gods, that is the Spirit, which makes the Saints glorious.

5. *But the Saints* (though they die) *shall live in and with God for ever.*

An

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